

*John* THE *Rod*  
MEMORY  
OF THE  
Righteous Revived

Being  
A brief Collection of the Books and written E-  
pistles of **John Camm** & **John Audland**,

Those two faithful and honourable Servants of the Lord,  
who were called to the work of the Ministry in the  
morning of Gods blessed day dawned in this Generati-  
on; and, with *other Brethren*, bore the heat and burden  
of the day faithfully, to the end and finishing of their  
Course, being entered into the joy of their Lord.

Together with several Testimonies relating to  
those two Faithful Labourers.

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Published for the Service of Truth and Friends,  
By **Thomas Camm**, & **Charles Marshall**.

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*Blessed are the dead which die in the Lord, from henceforth,  
yea, saith the Spirit, that they may rest from their Labours, and  
their Works do follow them, Rev. 14. 13.*

*And they that be wise shall shine as the brightness of the Fir-  
manent, and they that turn many to Righteousness as the Stars,  
forever and ever, Dan. 12. 3.*

*The memory of the just is blessed, Prov. 10. 7.*

*The Righteous shall be had in everlasting remembrance, Ps. 112. 9.*

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THE  
MEMOIR  
OF  
THE  
TESTIMONY



THE  
TESTIMONY  
OF  
THE  
BODLEIAN  
LIBRARY  
OXFORD



Thomas Camm's

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Thomas Camm's  
**T E S T I M O N Y**  
CONCERNING  
John Camm and John Aubland,

**D**EAR Friends and Brethren,  
in the fellowship of the e-  
ternal Spirit, who are born  
again of the Immortal Seed, my  
Life greets you all in the Lord, and  
in his Love communicates what fol-  
lows unto you, wishing that all  
Grace and Peace from God the Fa-  
ther, and our Lord Jesus Christ,  
may forever be multiplyed upon  
the whole *Israel* of God.

Several Years it hath lived up  
my Spirit, to collect and gather  
the Books and Writings, toge-  
with some of the Labours

*T. Camm's Testimony concerning*  
Travels of *John Camm* and *John*  
*Andland*, those two eminent, faithful  
and truly honourable Servants of  
the Lord Jesus in the Work of the  
Ministry, to which they were called  
and chosen in the morning and  
breaking forth of that blessed and  
everlasting day, in this our Age and  
Generation; I say this concern hath  
lived with me, though hitherto  
hath been obstructed, partly in hope  
that some other might have under-  
taken the same work, whereby I  
might have been excused; and  
partly through the Service and Tra-  
vels the Lord hath measureably  
concerned me in, on the behalf of  
his Truth and People in late  
years.

But now being it hath fallen to my  
lot in Truths Testimony, to be  
called to suffer Imprisonment, and  
thereby at present freed from some  
of the aforesaid Service and Tra-  
vels; and the said concern hither-  
to

John Camm & John Audland.

to resting upon my Spirit, I was made willing to set to the Work, being partly helped by others, as to gather and transcribe their Books and written Epistles, so many whereof as we could meet with are inserted hereafter in their proper places, so near, as we could, being several of them without dates.

As for their Labours, unwearied Travels, Exercises, Fastings, Watchings Buffetings, Scornings and Perils many ways, and upon several occasions, in full I cannot relate, but shall give the Reader a short hint of some part of them, as they may be brought to my remembrance in the following Testimony, which lives upon my Spirit to bear for the Lord, in the behalf of them, as made Instrumental in his hand, through the strength of his holy and eternal Arm of Power to and in them revealed, to the exalting of  
his

*John Camm's Testimony concerning*  
his own Glory, and the publishing  
of his everlasting Gospel-glad-  
tings to the Poor, and Redemption  
to the Prisoner of Hope, in which  
blessed Work his Strength girded,  
and his Power supported them in  
all faithfulness to persevere to the  
finishing of their Course here; and  
having fought the good Fight, they  
are entered into his everlasting Joy  
and Rest, where they are freed  
from their many Labours, Try-  
als and Exercises, and their Works  
follow them, glory to God for  
ever.

*John Camm*, as he was my Fa-  
ther according to the Flesh, so was  
he also a spiritual Father, and In-  
structor of me in the way of Truth  
and Righteousness, the which  
through the operation of the Word  
of Life, measureably revealed in  
me in my Childhood, became ef-  
fectually to my Confirmation in  
that blessed Way; for his tender  
care

John, Caim & John, Audland.

care was great for the Education  
of me, and the rest of his Chil-  
dren and Family, in the Nurture  
and Fear of the Lord; and as he  
was sharp and severe in reprov-  
ing every appearance of evil, yet with  
Wisdom, Gravity and great Discre-  
tion, the which appeared also in his  
encouraging and strengthening every  
appearance of God in his Children,  
Family, and all People, being an  
especial example in his life and con-  
versation.

(The place of his outward Birth  
was at *Garsgil*, within the Bar-  
ony of *Kendal* in *Westmoreland*,  
which place hath been posses-  
sed by his Ancestors long before  
him.

As for his Parentage and Edu-  
cation, I shall not say, much  
more then that it was honest, and  
of good report, as any of that de-  
gree in that part of the Country, as  
many can testifie; as also that he  
from

*T. Canino Testimony concerning*  
from his Childhood, was inclined  
to be Religious, and sought after  
the best things; and ever since I  
can remember, he was one that  
joyned in society with them that  
were the most strict and upright  
in the performance of religious Du-  
ties, and ordered their lives most  
according to Holiness and Righte-  
ousness.

He having seen beyond the na-  
tional Priests, and their empy  
lifeless Forms, and so separated  
from them, still pressing forward,  
towards a further manifestation and  
revelation of the Way of Salvation,  
which his Soul hungered and thirsted  
after; and therefore he with ma-  
ny others, who were under the  
same sence of hunger, often met to-  
gether amongst themselves; and  
some openings from the Lord se-  
veral of them had, from which  
they could have declared excellent  
things, having some sight or com-  
prehension

**John Camm & John Audland.**

prehension thereof, yet wanted the inward possession of the Vertue, Life and Power of what they declared of, and in this state continued many days.

But the fulness of time being come, wherein the Lord in his everlasting loving-kindness did cause his day to spring from on high, and his Light to break out of obscurity, and his glorious eternal Gospel to be preached again upon the Earth, and particularly in this our Nation, having heard the cries of the Poor, and the sighings of the Prisoners in the Pit; even then the Lord called and anointed several for his Work and Service, to publish this blessed day; to bring Glad-tidings, and proclaim the Year of Jubile.

And first, and more especially, he called forth and made choice of his dear Servant and faithful Messenger to the Nations, *George Fox*, and sent him into the North Country.

*T. Camm's Testimony concerning*  
try, and particularly into *Westmore-*  
*land* near *Kendal*; where there was  
a Field white unto the Harvest, a  
People ripe to be gathered, who  
as abovesaid, were separated in  
measure from the Worlds Wor-  
ship, and empty dry Forms of Re-  
ligion, in many things, and met  
together as aforesaid, having several  
that were become Teachers amongst  
them, but the chiefest *John Audland*  
and *Francis Howgil*, amongst whom  
the Lord sent this his dear Servant  
and Messenger *George Fox*, with  
the Message of Life; at the pub-  
lishing wherof in the Demonstra-  
tion of the Spirit and Power of Je-  
sus Christ, the aforesaid *John Camm*  
my dear Father, with *John Audland*,  
*Francis Howgil*, *Edward Borough*,  
*Richard Hubberthorn*, and many  
Hundreds more were convinced,  
and their hearts opened, as was the  
Heart of *Lydia* in former days, and  
by the Revelation of the day of God,  
and



John Calvin & John Audland.

and the shining of his Heavenly  
Light in their Hearts, they came to  
see, that they wanted the lively  
possession of what they had made a  
great profession of, which professi-  
on several of them had esteemed of,  
as great riches, of all which they  
came to be spoiled; their Wisdom  
that stood in words only being con-  
founded, they became as Fools, and  
at the Revelation of Jesus Christ,  
they consulted no more therewith;  
but it became as Dross and Dung in  
comparison of the excellent Know-  
ledge of Jesus Christ, revealed by his  
Spirit, to regenerate them, and  
sprinkle their Hearts and Conscien-  
ces from dead words, to which they  
were Strangers, notwithstanding  
their great profession, under the  
sense of which great was the Cry  
and the Lamentation of many, un-  
speakable; for the day of the Lord  
was dreadful and terrible upon eve-  
ry high and exalted thing, and ma-

*T. Camm's Testimony concerning*

ny lofty ones, and tall Cedars (high in profession) were bowed down under the mighty hand of Gods Power, and Judgment begun at the House of God, the Heart his Temple, and by the Spirit of Judgment and Burning the eternal God entered, and begun his blessed Work, in order to redeem, purge and make clean Vessels for his own use and service, through and by whom he might carry on his blessed design and work in the Nations to the Glory of his Eternal, Name.

And *John Camm*, amongst many others, was bowed down under the mighty Power of the Lord, and the operation of the blessed Spirit was effectually known in his Heart and Soul, whereby he was made willing to take up the Cross, and become a Fool for Christ's sake, forsaking the World, and all the Glory, Delights, Pleasures, Wisdoms and Riches

**John Camm & John Audland.**

Riches of it, of which he had enjoyed a share equal, if not above many of his degree; for naturally he was a Wise Man in Worldly matters, having at that time great concerns and dealings therein; and the World seemed to smile upon him, and the riches and glory of it had exceedingly encreased, and was then likely to encrease more; yet notwithstanding all this, the Lord so prevailed by his Power and Spirit in his Heart, that he was made willing to part with all, and counted it a blessed exchange, to be made an Heir in Christ of that durable Riches laid up in Heaven, that his Soul had Travelled for, so that it was no hard thing for him to forsake all for Christ's sake, and become a despised Follower of him through many Tribulations.

And after a day of great trouble and inward exercise, through the blessed operation of that Spirit of Judgment

**T. Cunnin's Testimony concerning**  
Judgment and Burning, wherein he  
saw the old Heavens and Earth to  
pass away as a Scrole, and all things  
to be made new, even as a prepared  
Vessell; the Lord filled him with his  
Power and Spirit, and put his Word in  
his Mouth, & called him from all his  
outward concerns and enjoyments,  
to publish the same word in the  
Demonstration of his eternal Power,  
unto which he of a ready mind was  
made obedient; and Travelled into  
all the Northern Countries, to the  
Borders of Scotland, and to London;  
to declare the Message of the Lord to  
*Oliver Cromwell*, then called Protec-  
tor, being accompanied by dear  
*Francis Hongil*, who were two of  
the first that published the Message  
of Truth, in that City, as in this our  
day gloriously revealed and made  
known.

In a little time after his return  
from London, he with *J. Audland*,  
*F. Hongil*, *Edward Borough* and  
*Richard*

*John Camm & John Audland.*

*Richard Huberthorn*, (who have all blessedly finished their Course and time here, in that blessed Work, which the Lord called them unto, being entred into the Joy of the Lord; the Labours, together with part of the Travels of *Francis Hongil*, *Edward Borough* and *Richard Huberthorn* are already collected by other Brethren, to which the Reader is referred) these five Brethren Travelled out South-ward, *John Camm* and *Edward Borough* through the middle of the Nation, the others through other parts, as the Lord directed, them, and after some time they all met together, with several other Brethren, at *London*, where the Lord had a great Work; but after some time *John Camm* and *John Audland* were called towards *Bristol*, (after that time Travelling together) where, and in the Countries adjacent, was a Door effectually open'd unto them, and many Hundreds

*T. Canin's Testimony concerning*  
dreds were by the Word and Testi-  
mony of Truth, by them publish-  
ed, convinced and turned to God,  
many of whom have to this day  
kept their Integrity to God, and  
are their living Epistles, and can  
bless the Lord on their behalfs, who  
made them instrumental in his  
Hand, to beget them again into a  
lively hope in Christ the Lord,  
through whom they have a strong  
hope, to receive an Inheritance a-  
mongst the Sanctified, being pre-  
pared to the Kingdom of glory ever-  
lasting.

How gloriously the Lord appear-  
ed in that City, and the Countries  
adjacent, and how he prospered his  
Work in the Hands of these his Ser-  
vants, how great and manifold  
their Labours, Travels, and Perils  
in those Parts I am not able to relate,  
but shall leave, in hope that some  
one or other of my Brethren in those  
Parts, may be engaged to perform  
some

**John Canum & John Audland**

some part of that work, who may have a larger knowledge thereof, as being present with them in many of their exercises, which were not a few to my knowledge; but such was their zeal for the Lord, and the prosperity of his work, that their very lives was not dear unto them, for the Lord, the Gospel, and his Peoples sake, but to spend and be spent they were freely in the will of the Lord given up, their care and watchings being for the prosperity of his work continually.

And being that my Father was but naturally of a weak constitution of Body, inclining to be Consumptive, by the many and daily Travels that he underwent, his outward Body did waste, and his strength spend exceedingly, having a most violent Cough, so that for several Years before his death, he was never able to walk on Foot half

B

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**C. CANNON'S Testimony concerning**

a Mile at one time, nay, many times he was not able to go up one pair of Stairs, into a Meeting-place, without help, yet nevertheless while the Meeting continued (through the enlivening Power and Spirit of God) would have been over the fence of his Bodily weakness, but after the Meeting was over, many times as one ready to be dissolved.

In this outward weakness he Travelled through many Countries and places of the Nation, to the confirming and strengthening of the Flock of God, for several Years; sometimes taking me along with him, to wait upon him, his weakness being grown so great, that he was not able many times to get on or of his Horse, without help; through all which the Lord brought him, his faith being fixt in his power; and his life and whole delight was in the prosperity of Truth and Righteousness



John Gamm & John Hubbard.  
teousness in the Earth, amongst the  
Sons of Men.

He was a Man that was richly  
furnished with the gifts of the holy  
Spirit, always patient in his great  
exercises and weakness; of a noble  
Spirit, and exceeding grave in his  
carriage and deportment, profound  
in judgment, and of a quick discern-  
ing, a sharp reprove of the World,  
and the Wickedness therein, as also  
all deceitful Hypocrites, with dis-  
orderly walkers, who made professi-  
on of Truth, but walked not accord-  
ing to the Rule thereof. Unity of  
the Brethren was his joy and Souls  
delight, and therefore whatever ap-  
peared to break the same, his Sword  
was keen upon to Wound, his Mi-  
nisty was weighty and deep, and  
very powerful, not pleasant to the  
itching Ears that loves smooth  
words, but reached to the witness  
of God, and tended to the refresh-  
ment of the Seed of the Kingdom,

**T. Camm's Testimony concerning**

where it was growing and springing up in the Hearts of Gods People ; also to the weary, tossed and afflicted ; he had often a word in season to their Consolations, being very tender over the good in all ; he had openings and sights of many things to come ; and he would often say, there would come a day of Famine, and that in that day, many that had made a great shew, would but be like the stony Ground, or the broken Bow in the day of Battel ; he would also often say, that his other Son, my Brother ; would be an *Esau*, a rough Man, and not love the Truth, but be a Grief and Exercise to his Mother, but she would have Comfort of her other Children, all which is fulfilled ; when he grew near his end, his weakness encreasing, he had great joy as he always had in the company of Friends that were faithful, of which many came to visit him ; and many times he would have

**John Camm & John Audland.**

have been wonderfully opened with the Power of the Lord, and overcome with the sence of his Love and Peace, and a fresh Testimony thereof he would often bear, to the great refreshment of Friends and his Family, when he lay in great weakness upon his Bed.

His great care in all his Travels was, that the Gospel of Christ which he had to publish, might be without charge, for all he had or enjoyed of outward things, was freely given up to the Service of Truth, so that he was willing to lay out part of the same in his Travels; also his Heart and House was open, to entertain all Friends that came in Truths Service, having a great Comfort therein; he was a pattern of faithfulness in suffering for Truth's Testimony, though never much in Prison, yet his Goods were often spoiled or taken away, which he suffered joyfully in Truth's Testimony against

*T. Canning's Testimony concerning*  
gainst Tythes, in which Testimony,  
and all other relating to Truth, he  
was ever firm, and never shrunk in  
the least, his frequent Exhortations  
was to all Friends, and his Family,  
to be valiant and noble for Truth,  
and to keep their Faith in God's  
power, and never to look out, or  
consult with the Wisdom of the  
World.

He did often call his Children and  
Family together, and exhort them  
with much fervency of Spirit, to  
fear the Lord, and walk in holiness  
of Life, as becomes the Gospel that  
they had believed in; and would of-  
ten pray to the Lord for us, and bless  
us in his Name, some Months before  
he died; he would often call for me  
to be with him, for he loved me en-  
tirely, and it was my joy and de-  
light to serve and obey him in all  
things; and many times he would  
wonderfully extol the Name of the  
Lord, and praise him for his good-  
ness

John Camm & John Audland

ness, and great mercy, counting his bodily weakness a happiness, being sanctified unto him by that Word eternal, which had sanctified his Soul, and made him an honourable Vessel, to the praise of his God, under the sense of which he would say, *How great a benefit do I enjoy beyond many, who have such a large time of preparation for Death, being dying daily, that I may live for ever with my God, in that Kingdom that's unspeakably full of glory; my outward Man daily wastes and moulders down, and draws towards its place and center, but my inward Man revives & mounts upward towards its Place and Habitation in the Heavens, in the sense whereof his Soul would often wonderfully magnifie the Lord.*

That very Morning that he departed this Transitory Life, he called my Mother the Children and Family unto him, gave us many good and seasonable Instructions, to fear the  
Lord,

**T. Cunnings** Testimony concerning

Lord, love his Way and Truth, and walk in it with upright Hearts; charging us to be kind and loving one unto another, telling us that his Glass was run, the time of his Departure was come, he was to enter into everlasting Ease, Joy and Rest; charging us all to be patient, and content with our parting with him, as to the outward, and so presently fainting passed quietly away into a sweet Sleep; whereupon we were all so overcome with Sorrow and Weeping, some of us aloud; as one out of Sleep he was again awakened, and desired to be a little help'd up in his Bed, speaking to this effect, *My dear Hearts, you have wronged me, and disturbed me, for I was at sweet Rest, you should not so Passionately sorrow for my departure, this House of Earth and Clay must go to its place; but this Soul and Spirit was to be gathered up to the Lord, to live with him forever, where we should meet with*  
everlasting

**John Camm & John Audland.**

*everlasting Joy*; so again taking his leave of every one of us, and charging us to be content with his Departure, lay down (and we being troubled, and reflecting upon our selves for the disturbance we had given him through our Impatience, endeavoured Contentedness) and in a little time he departed, as to the outward, but lives with us in the Spirit; and being Dead his Life Preaches, and is a sweet savour to the Lord and his People: His Distemper was a *Cough* and *Consumption*: And he departed this Life in 1665. being the seventh day of the Week, and the next day was his Body laid in Friends Burying-Place at *Birk-rigg-Park*, he being the first that was Buried in that Place.

*John Audland* was Born in the same County, not above a Mile from *Camsgil*, his Parents and Kindred of good Repute; who when he was but

*C. Camm's Testimony concerning*

a Child was of a very ripe and quick wit of Understanding and Apprehension, though somewhat inclinable to youthful Play, except which; never addicted to any Vice; about the Age of seventeen or eighteen Years, the Lord inclined his Heart to Sobriety, and reading the holy Scriptures, and to be very Religious in what was then manifested; so that he chose the Company and Society of the best and most Religious in that day, and having a large Understanding, and great Memory, he became able in the Knowledge of the Scriptures; and could largely discourse of things relating to Religion, and the Duties thereof; in so much, that amongst a Society then gathered, or separated from the common National way of Worship, he became an eminent Teacher, and highly esteemed of amongst them; and not only so, but many times he  
would



**John Cannon & John Audland**

would have gone to Chappels, or the Parish Steeple-house, where there was some Idle Sottish Priests, and there would have Preached, and abundance of People was taken and affected with him; and in great Multitudes would have flocked after him: Now being grown upward of twenty years of Age, he took to Wife a Sober, Vertuous, and Religious Maid, of the same Separated Society, called *Ann Newby of Kendal*, and the Lord made them a great Comfort and Blessing each to other, while they both lived together, which was about thirteen years. Since the Death of her Husband, the Lord by his Providence hath Blessed me with the enjoyment of her being given me to Wife.

But in the fulness of God's appointed time, as aforesaid, the Lord sent his Messenger and Servant *George Fox*, and by the Message of Life by him Preached, in the Demonstration

**T. CANN's Testimony concerning**

monstration of the Spirit and Power of the Lord Jesus Christ: This *John Audland* was reached the first time that ever he heard him; and he received *George Fox* into his House, being fully satisfied that he was one that possessed, what he himself had but a notion and profession of; and then by the Revelation of Jesus Christ, in the Light of God's eternal day he came to see the emptiness of his great Profession, and high flown Notion, and that all his own Righteousness was but as filthy Raggs, Dross and Dung; so that he sat down in silence and astonishment, like *Job*, for many daies; and great and weighty was the Work of the Lord upon his Spirit, being as a Man stript of all his earthly Wisdom, and his Profession being confounded and brought to nought, under the exercise of the Hand of the Lords Power; he did Mourn and Weep bitterly, bidding adieu, adieu to all the World,  
and

**John Camm & John Audland:**

and all the empty Professions therein; a great Hunger and Thirst the Lord having raised in his Heart and Soul, for a Saviour, one of a Thousand that could give a Ransom for his Soul, and redeem him from the Pit of Corruption, for he saw all his great Profession, all his Wisdom and Knowledge could not help him; but it was the Lord alone that his Soul Thirsted for, who heard his Cries and Mourning in a time acceptable, and in a day of great compassion; and revealed his saving Health, and redeeming Arm of eternal Power, in a large measure, by which he raised him, up fitting and filling him with all Wisdom and Strength, for the performance of that Work and Service that the Lord had predestinated him for, and to be concerned in, to the Glory of his eternal Name, in gathering home the out-casts of *Israel*, and the dispersed of *Jacob*, who had been held under a strange  
King,

*C. Cumm's Testimony concerning*

King, in great and most grievous Bondage; to which Work the Lord in a short time called him, anointing him to Preach and Publish Redemption in the Name of the Lord Jesus Christ to the Poor, and deliverance to the Captive exile, the Year of Jubile; And the day of Vengeance upon the Wicked; in which Work he was found faithful, being filled with power and might from on high, and girded with the strength of the Almighty.

And leaving all outward concerns and enjoyments, he faithfully Travelled through many parts of the Nation, and the Dread, Wisdom and Majesty of the eternal God was with him; and the mighty and high exalted ones, bowed before the Lord and his Power in all places whereover the Lord called him; and many Hundreds were Convinced and turned to God through him, as a chosen Vessel, and prepared Instrument

**John Camm & John Audland.**

strument in the Hand of the Lord  
of Hosts ; Glory, Glory to God for  
ever saith my Soul,

The blessed remembrance of this  
mighty and notable day of the Lord,  
and the splendant breaking forth of  
his Glory in the Morning thereof  
in this Nation, often, and at this  
time breaks my Heart, and makes  
my Spirit rejoyce in the God of my  
Salvation ; and his eternal Power  
and Presence, that was with this,  
and other of his faithful Servants, in  
the first Publishing of the Gospel in  
this our day, can never be forgotten  
by many ; but the great and blessed  
Work that the Lord hath wrought  
by the Arm of his holy Power, re-  
vealed in and through his Servants,  
is greatly to be admired for ever, for  
many thousands of his *Israel* hath the  
Lord gathered and brought home  
that were afar of ; and hath given  
them a City with Foundations,  
whose Walls and Bulwarks is Sal-  
vation,

**T. Camm's Testimony concerning**  
vation, in which Praises waits for  
him, and is sounded forth unto the  
Lord, and the Lamb that sits upon  
the Throne, & Reigns for ever more,

As he was diligent and laborious  
in the Work and Service of the Lord  
in many parts of the Nation, so was  
he furnished for that Service, as the  
effects and Fruits thereof hath abund-  
antly demonstrated, in many places  
where the Lord made him as a Fa-  
ther through the Word of his Power  
and Spirit, to beget and turn ma-  
ny to God, but most especially in and  
about *Bristol*, and several Counties  
in the West of *England*, where ma-  
ny can speak and bear Testimony,  
to the effectual working of that  
Word of Reconciliation that God  
had given him to publish, by which  
they were turned from Darkness  
to the blessed Light thereof.

In those Countries and many o-  
thers his Labours and Travels were  
great, being often accompanied by  
my

**John Camm & John Audland**  
my Father, *John Camm*; as long as he  
had strength outwardly to Travel,  
their Hearts being firmly knit toge-  
ther, as *David* and *Jonathan*, by the  
Bond of unspeakable Love, their very  
Lives being endearedly bound up in  
each other, in which Bond of Love  
their Unity was kept inviolated unto  
the end; whereby their Labours and  
Travels together were-very comfor-  
table and joyous, being perfectly of  
one heart and spirit, and minding the  
same things, the glory of God, and the  
gathering of his *Israel*, in which Ser-  
vice they spent their daies & strength.

After my Father, *John Camm*,  
grew weak of Body, and at last  
wastaken away: Oh, how *John*  
*Audland* would often bemoan the  
loss of so dear a Companion and  
faithful Brother, he being left be-  
hind, to bear the Burthen of many  
weighty Travels and Concerns, yet  
through and over all the Lord assist-  
ed him to the end.

*T. Canun's Testimony concerning*

I was from my Child-hood very intimately acquainted with him, and loved him with a Brotherly Love, before we were brought into the blessed Way and Life of Truth, as now revealed, after which we became more inwardly acquainted, and endearedly bound up together in a more Heavenly and Spiritual relation, the Fellowship therein being our Life and Joy ; and therefore can give a certain account of the Gift and Graces of God, by which he was adorned and beautified inwardly and outwardly.

He was a Man beloved of God and all good Men, and esteemed of by most that knew him ; of a quick Apprehension, and great understanding, of a noble Spirit, yet in humility condescending to serve the least in Truth ; his Company was exceeding delightful and pleasant, being always cheerful, his discourse good and tending to Edification, exceeding



John Camm & John Audland.

ing ripe in the Knowledge of the holy Scriptures, and of a strong Memory ; he was often concerned in Disputations with Priests and other Opposers of the Way of Truth, that he bore Testimony too, and walked in ; and the Lord had richly furnished him for that Service, to the stopping the Mouthes of Gain-sayers to Truths honour ; his Declaration and Testimony exceeding large, free and affecting, almost to all sorts of People, many with great delight would flock to hear him in many places, which made his Service very great, in opening the way of Truth unto all ; he having a Word in season to all Conditions, inso-much that he regarded not his outward Body, but many times went beyond the natural strength thereof, notwithstanding that he was young and strong, yet in this Service was much spent several Years

**T. Canum's Testimony concerning**  
before he departed and laid down his  
Head.

His Life was bound up in the  
Unity and Fellowship of Friends  
and Brethren, his Labour was ever  
to conserve the same, and prevent  
whatever would appear to divide :  
As he was honourable in the esteem  
of Thousands that the Lord through  
him had called, and brought (ma-  
ny of them) to the Knowledge of  
the way of Life and Salvation ; so  
also had he a right honourable  
esteem of such as were in Christ be-  
fore him, and especially dear *George*  
*Fox*, by whom he was Convinced ;  
He was very tender to the spring-  
ings of Life in Testimony in the least  
Babe , always ready to encour-  
age and give place to the same,  
for it was his great Joy to see the  
Lord's Work to prosper, and the  
Testimony of Truth to spring in e-  
very Bosom : In Counsel and Ad-  
vice he was endewed with heavenly  
Wisdom

**John Camm & John Audland.**

Wisdom beyond many; in reproving the Careless and Rebellious he was sharp and powerful: In fine, I have this to say, that he was abundantly furnished with spiritual Gifts, a chosen and honourable Vessel in the Hand of his God, to the Praise and Glory of his eternal Name.

Many comfortable daies and times have I enjoyed with him, whom I loved and honoured in the Lord, and I am not unsensible of his Love to me, our Hearts being perfectly united and knit together, in that love that's everlasting, passing the love of Women; I never thought Travel hard or tedious at any time, so that I might enjoy his Company, in which I was always delighted greatly satisfied, whatever difficulty soever I under-went to obtain the same.

After he was first called forth into the Work and Service of the  
Lord

*T. Canun's Testimony concerning*  
Lord, he was very diligent therein  
almost in continual Travels, and  
several times was in Prison for his  
Testimonies sake; as at *New-Castle*  
in the North, and *Bristol*; often in  
great Perils in the beginning, ha-  
ving many rough places to break  
through, where many times he Suf-  
fered sore Beatings, and many  
Strokes together, with cruel Mock-  
ings, Revilings and Scornings from  
the wicked Rabble often; and some-  
times from angry bitter-spirited  
Professors, through and over all  
which the Lord preserved him to  
his own Glory, to inherit a King-  
dom that's everlasting, for he coun-  
ted nothing dear unto him for the  
Gospels sake, but left his dear Wife  
and Child (whom he loved entire-  
ly) and Trade, and all to follow  
the Lord Jesus Christ, the Captain  
of Salvation, having an eye to the  
eternal recompence of Reward, that  
the

John Camm & John Andland.

the Lord hath given him fully to enjoy.

His dear Wife was not long after him, called forth into the same Work and Service, and Travelled into several Parts of the North Countrey, and after into the South, where at *Banbury* in *Oxford-shire*, she was a Prisoner for one Year and several Months, the Lord making her instrumental in his Hand, to the turning many from Darkness to Light in that place, and many other places where she Travelled.

When *J. A.* did grow weaker, by his lingering Distemper of a sore Cough, his Lungs wasting, he would often complain of an inward soreness in his Breast, though he seemed to look well, being of a Ruddy and fair Complexion, and would often say; Ah! those great Meetings in the Orchard at *Bristol*, I may not forget; I would so gladly have  
spread

*T. Cammings Testimony concerning*

spread my Net over all, and have gathered all, that I forgot my self, never considering the inability of my Body; but its well my reward is with me, and I am content to give up, and be with the Lord, for that my Soul values above all things.

Betwixt two and three weeks before he died, he was taken (as was supposed) with an hecive Feaver, and daily it encreased upon him; so that his sleep for many days and nights was taken from him, in which time I was often with him, being his desire and my delight to serve him; in which time Friends in abundance flocked to visit him from several parts; for, as I said before, he was a man greatly beloved of the Lord, and all his People, yea, many of the World had a good esteem of and loved him, and many times the Lord did wonderfully open his Mouth in Testimony to  
Friends

**John Canum & John Audland.**

Friends (as if he had been without  
sence of his Sicknefs) to their great  
refreshment and exceeding joy ; and  
often he would be raised upon his  
Knees upon his Bed, and supplicate  
the Lord in the behalf of his whole  
Heritage ; and to prosper his Work  
in the Nation and Nations round  
about : he said that there was no-  
thing in all the World, that he desi-  
red to live to enjoy, except the com-  
fortable enjoyment of his Friends  
and Brethren in the fellowship of  
the Life of Truth, and that he might  
be a comfort to his dearly beloved  
Wife ; whose desolate condirion he  
often bemoaned ; being so big with  
Child (as that she was delivered of a  
Son about ten days after his decease)  
but in this he said his will was in  
true subjection, submitting to the  
Will of the Lord, whether life or  
death ; to God he often and again  
committed and recommended all  
the whole Flock, Heritage and Fa-  
mily

**T. Camm's Testimony concerning**

mily of God, together with his dear Wife and Child, to be kept, cared for, and preserved; saying that he would be a Husband to his desolate Widow, and a tender Father to his fatherless Children, often entreating his dear Wife freely to give him up to the Will and disposing of the Almighty, whose he was, being made acceptable in the beloved Son; often sweetly comforting her in her Sorrow and great Distress, making as little shew of his illness (for her sake) as ever he might: yet we saw that he was under a great weight of Sicknes, and that his strength daily wasted, so that in less then three weeks time after the Feaver took him, he finished here, and was sweetly taken to rest in the joy of the Lord for ever more, it being the day of the first Month 1663. and the next day was accompanied to his Grave, by many Friends and others, and his Body enterred in the  
aforesaid



John Caimm & John Audland.  
aforesaid burying place at *Birkkrigge-  
Park.*

And although the departure  
hence of these two faithful Bre-  
thren, and true Labourers in the  
Lords Work, (whose presence with,  
and Labours amongst us was com-  
fortable and joyous,) may be loss  
to me and many others; yet in this  
we are satisfied that its their gain,  
being freed from their Labours and  
their Works follow them; and that  
they are entered into the Kingdom  
of eternall Glory, where they shall  
live to Magnifie the Lord World  
without End. *Amen.*

And though their outward Bodies  
be gone to the dust, and therefore  
their bodily presence we are depriv-  
ed of; yet their Spirits are enjoyed,  
and their lives are amongst us and  
Preaches, and their Names and re-  
membrance is, and shall be a sweet  
Memorial, and good Savour to  
Ages and Generations to come, be-  
ing

*T. Cannm's Testimony concerning*  
ing numbred amongst the Lord's  
Worthies, and the Valiants of his  
*Israel*, who never turned their Backs  
of their Enemies, neither fainted in  
their greatest exercises; but their  
Bows like *Josephs* always abode in  
strength, being helped by the Mighty  
God of *Jacob*, before whom all  
Nations is but as the drop of a  
Bucket, or the small Dust of the Bal-  
lance, whose Breath doth slay the  
wicked, and his right hand doth  
crush his Enemies and his blessed  
Work begun he hath determined to  
Prosper; since he will finish and put  
an utter end to transgression; that  
he may reveal bring in and establish  
his everlasting Righteousness, and  
cover the Earth with his Truth as  
with a Garment, and the Kingdoms  
of this World must become the  
Kingdom of the Lord and his Christ,  
whose right it is to reign, and will  
reign, when he hath overturned and  
overturned, till his Scepter be lifted  
up

John Camm & John Audland.

up over all; and his Government be extended from Sea to Sea, and from one end of the Earth to the other, and his *Sion* be beautified with Salvation and *Jerusalem* become the praise of the whole Earth; even thus exalt thy name, O God, saith my Soul, from hence-forth and for ever more. That the Righteous may sing of thy Praise, and tell of thy Wonderous Works, and extol thy Holy Name and Power over all to reign and rule, World without end, *Amen.*

*From Apleby Goal the place of my present confinement for the Testimony of Jesus, This 14th of the 12th Month, 1680.*

*Thomas Camm.*

The

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The Testimony of *Ann*  
*Camm* concerning *John*  
*Audland* her late Hus-  
band deceased.

**C**Oncerning my dear Husband  
*John Audland* deceased, I am  
under Obligation to bear this follow-  
ing Testimony, as one that had the  
advantage beyond all others to  
know, as well his Qualifications,  
endowments and Gifts given him of  
God, whether Spiritual or Tempo-  
ral ; as also his great Labours and  
Travels in that blessed work and  
service of the Lord, his Truth and  
People, that he was in the Morning  
of the day called unto, and preser-  
ved in (in all fidelity and faithful-  
ness to the spending of his natural  
strength

*Ann Catum's Testimony, &c.*

strength) to the end of his days and finishing of his Course here, in order to be swallowed up in eternal Joy for evermore.

The eternal God, who by his Providence joyned us together in Marriage in our young days, in his blessed Counsel also caused his day to spring from on high upon us, in the marvelous Light, and bright shining whereof he revealed his Son Christ in us, and gave us Faith to believe in him the eternal Word of Life, by which our Souls came to be quickned and made alive in him, and also in and by the quickning Power of his holy Power we were made one, in a Spiritual and Heavenly relation, our hearts being knit together in the unspeakable love of Truth, which was our Life, Joy and Delight, and made our days together exceeding comfortable, as being that whereby all our temporal enjoyments

*2. Camm's Testimony concerning*  
enjoyments were sanctified, and  
made a blessing unto us.

How exceeding dear and kindly  
affectionate Husband he was to me,  
I am far short in ability to declare;  
but in a word shall say, that I be-  
lieve few ever enjoyed a greater  
blessing in a Husband, then I in him,  
and notwithstanding that I loved  
his company, and the enjoyment  
of him with me, above all the  
World; yet nevertheless in submis-  
sion to the Will of God (whose cho-  
sen Vessel he was) and also in re-  
spect to the honourable Service of  
Truth, and the publication thereof  
which he was called unto; I could  
freely give him up as to be separated  
from in the outward a great part of,  
our time after we were convinced  
of Gods blessed Truth, and made  
living Witnesses of the vertuous  
Life, and powerful Operation  
thereof, as in this our day gloriously  
made

John Canini & John Audland

made known to the everlasting joy  
of our immortal Souls.

But before this blessed work  
came to be effected, great was the  
warfare and inward exercise, that  
my dear Husband underwent, un-  
der the chastizing Hand of the  
Lord, and the Spirit of Judgment  
and of burning that was at work in  
his inward parts, in order to sancti-  
fie him for the Lords own use and  
service; for when the Lords blessed  
and honorable day Broke upon him,  
he was high in Notion and Profes-  
sion, imagining that he had been  
filled with durable Riches and Wis-  
dom; but in the Light of this day  
he saw the emptiness of it all,  
while he wanted the Substance,  
Life in the eternal Word, and by  
the same to be sanctified through-  
out. Therefore under the sence  
of this great want, many and great  
were his Sighs and Groans, and  
his Tears not a few; Days and

D

Nights

*A. Cammber Testimony concerning*

Nights of Sorrow many a one he underwent, the Word and Power of the Lord being as a Fire revealed within him, to burn the great building, that he had been erecting and setting up of Hay, Wood and Stubble; and in this exercise I also had a share with him, and in great Lamentation I have heard him often Sorrowfully say; Ah! what have we been doing? what have we been labouring for? or what availeth our great Profession? all our building tumbles down; our Profession is high as the Wind; the Day of the Lord is upon it, and his Word as a Fire consumes it as dry Stubble; and put's an end unto all empty Professions, and high Notions without Life or Substance to all the Wisdom of fallen man: we must forsake the World, and all its glory; its all but Vanity and Vexation of Spirit; 'tis a Saviour that I long for, 'tis him that my Soul pants after; Oh! that



**John Camm & John Audland.**

I may be comprehended into his Life and over-shadowed with his Glory, sanctified throughout by his Word, and raised up by his eternal Power. To this effect did his Soul often Travel before the Lord; and the Lord who had called him for the purpose of his own Glory, was not unmindful of him; but had regard to his blessed work begun, to prosper the same, that so out of the Furnace of Affliction a pure and clean Vessel might be brought forth; And then the Lord plentifully poured upon him of his holy Spirit, filling him with all Wisdom and Power to publish and proclaim his everlasting Gospel, and to bring Glad-tidings to the poor, the Day of deliverance to the captivated Souls, and to say unto *Sion* that her King reigns.

And thus the Eternal God having fitted and furnished his dear Servant, he called him forth into

*A. Chamber Testimony concerning*

several parts of the Nation; and the Lord appeared with him in his glory, and gave him Authority in his Power, even to tread upon Scorpions, and to put to flight the Armies of the Alians; God having given him the Tongue of the Learned, to speak a word in season to the Weary and heavy Laden, and Wisdom to divide that word aright which he had put in his Mouth to publish in his Name; by which he became eminent in his work and service, a blessing to Thousands, who can bless the Lord on his behalf.

How great was his Travels in Soul, Body and Spirit? how unwearyed in his Labours? and how manifold his Tryals and Sufferings in full, is beyond my ability to relate, notwithstanding that I knew more thereof then any other living; but inasmuch as my now dear Husband hath in his foregoing Testimony in part hinted at them, and happily may

John Camm & John Audland.

may be added to by some other in or about *Bristol* (where his Labours, Travels and Sufferings was exceeding great) I shall not much endeavour to under take that work, being well satisfied, that whether any thing had been related thereof or no; its known to the Lord, and lives in the remembrance of Thousands, who can testifie to his faithful and effectual Labours, in the Word and Gospel in his day, and that he counted not his life dear, that he might be found in the discharge of a good Conscience, (in that concern) in the sight of God and men; who are his living witnesses this day, to the praise of the eternal God, to whom alone belongs all the Glory for ever.

He was a man of an exceeding sweet disposition, unspeakably loving and tenderly affectionate, always ready to lend a helping hand to the weak and needy, open-heart-  
ed,

A. *Caumus* her Testimony concerning  
ed, free and near to his Friends, deep  
in the understanding of Heavenly  
Mysteries, willing and able to give  
advice and counsel to the afflicted  
and bowed down, with whom he  
always did sympathize in their  
sufferings ; he was abundantly filled  
with Love and endeared kindness  
to all his Brethren, and fellow La-  
bourers in the Gospel, and had an  
honorable esteem of the least that  
was faithful in that work, and his  
life was bound up in the unity and  
fellowship of the Spirit with them;  
whatever would in the least appear  
to break that bond amongst Friends,  
he was sharpe in the Authority  
of Truth against, to judge the  
same.

He was greatly beloved, and  
highly esteemed of in the Lord, for  
his works sake ; notwithstanding,  
not lifted up thereby, but preserved  
in great humility and lamb-like low-  
liness, never seeking to Lord over  
Gods

**John Camm & John Andland.**

Gods Heritage; but to serve the least for the Gospels sake, always detesting self exaltation in whomsoever it appeared.

His Body and outward Strength was much spent, through his great Labours for several Years before the Feaver took him, of which he dyed, so that he under-went many wearisome nights, through the exercise of a most violent Cough; though he bore it with unspeakable patience and contentedness.

In the time of his sickness which was sharp and strong upon him, after the Feaver took him, so that his Sleep was taken from him for several days and nights; yet he bore it also with wonderful Patience, being always of an exceeding cheerful Spirit; Friends daily coming to visit him in abundance, from several parts, he was often drawn forth in a living sweet Testimony, the Lords Power and Life living with him;

*A. Canim her Testimony concerning*

him, to the great refreshment and tendering of the Hearts of many; he was also exceedingly filled with the high Praises of God, being as one overcome and ravished in the sence of Gods Love, Joy and Peace everlasting; When he grew weak he would be helped up upon his Knees, and upon his bed sweetly supplicate the Lord, in the behalf of Friends present, and all the Lords Flock and Heritage every where, that they might be preserved in his powerful Truth, and out of the evil of the World, and that his Truth and Gospel might be more and more spread and published to the gathering of all that appertain to *Israel*.

He was greatly afflicted in the sence of my Sorrow, (occasioned by his great weaknets which I saw daily to encrease upon him) lamenting my desolate condition, to be left so Big with Child, as that I was  
within

**John Canam & John Audland.**

within a few dayes after his Death delivered; and therefore did very wisely and tenderly comfort me, withal desiring me to give him up freely to the disposing of the Lord whose he was, and enjoyed his pure peace; And although it was hard to part with so dear, and beloved a Husband, yet the Lord strengthened me, and I seeing the extremity of his Distemper to be exceeding heavy upon him, and to encrease, I was made willing to go to him, and freely recommend him into the Hands of the Eternal Living God, to dispose of him according to his divine Pleasure, and unsearchable Wisdom and Counsel, whether Life or Death; the which added to his ease and my peace, in true submission to the Will of the Lord; so his Body daily weakning, and his Distemper prevailing; he notwithstanding being mostly kept sensible to the last, continuing

*A. Came in her Testimony concerning*  
tinning in Prayer, and Praising the  
Lord, often and again recommen-  
ding me, and his Daughter then li-  
ving, (whom he dearly loved) into  
the keeping of his God, with Sup-  
plication, that he would be an Hus-  
band to his desolate Widow, & a Fa-  
ther to his Fatherless Children, he  
sweetly fell on sleep, and finished his  
Course & the year time by my now  
Husband before set down, being  
passed into the fulness of eternal Joy,  
which his Eye was only to, and  
his Soul breathed for, more then  
length of days in the enjoyment  
of the World, or its Riches: Glo-  
ry, Glory and eternal Praises to  
the Lord for ever, and for ever-  
more, *Amen.*

How hard it was, and how great  
a loss to part with so dear and ten-  
der an Husband as he was to me, it  
being always (I can truly say) his  
joy and delight, to add to my ease,  
good, and content every way (espe-  
cially



John Camm & John Audland.

cially my estate and condition being considered) is far beyond what I can expresse, the dolour of my Heart my Tongue or Pen is not able to declare, yet in this I contented my self, that it was the Will of the Lord, and that he was taken from the evil, and freed from his manifold exercises, and that my loss though great was not to be compared to his eternal gain, being entered into that everlasting and blessed rest with the Lord, prepared in the Heavens for all the faithful Followers of the Lamb, through the many Tribulations, where being freed from all Pain and Sorrow, and Tears being wiped away, shall for ever Praise the Lord upon mount *Sion*.

Great was his joy in the prosperity of the Work of the Lord, in the Hands of his Servants called thereto, and who were faithful therein his Soul honoured for their work sake; on the contrary, where any was slack  
or

*A. Cammber Testimony concerning*  
or negligent, or taught themselves  
in an exalted mind, it grieved his  
Spirit exceedingly, I have known  
him often to lament and mourn un-  
der the exercise thereof.

Some time before he was taken  
out of the Body he had a clear sight  
or Vision upon his Bed (I being at  
that time with him) concerning  
two, (I shall not need to name them,  
the Vision being fulfilled, hath  
marked them out to all whose Eyes  
are open) who were with him in  
the beginning called to the work and  
service of the Gospel, and being in  
measure together with himself con-  
cerned therein, yet grew slack in  
that work, and begun to be exalted  
and gathered to, and sought them-  
selves; and being that his Spirit  
was so grieved therewith, and time  
hath given to see the clear fulfill-  
ing thereof; I have had it weighti-  
tily upon my Spirit for a long time  
(as my Husband and some other  
Friends

John Camm & John A. udland.

Friends can bear me record) to publish the same, for the Glory of that eternal God that reveals his Secrets to those that fear him, and by his holy Spirit gives to see things to come; and also for the service of Truth and Friends, and as a reproof upon the slack and exalted ones who seek themselves, not the Glory of God, nor the good or unity of his People, upon whom its evidently fulfilled; and in as much as the Lord hath made way for the foregoing Testimony relating to my dear Husband J. A. deceased; in the discharge of my Conscience, and to ease my Spirit of its Burthen, I am engaged to insert the Substance thereof as followeth, judging it both a proper place and season.

It was on this wise, *viz.* He saw a very large Mine, where there was very much precious Ore to be digged out, but with great and hard Labour, and the Lord and Master had called him, with

*A. Canon her Testimony concerning*

with many more, to Labour in this Mine, in order to work and digg out this good and precious Ore, and who was most dilligent in Labour was to be most liberally rewarded, and the command was that they might work in every part of the Mine, but must all gather to one place, and to one heap, & the work prospered, and became exceding great, to the glory of the Lord, and their Joy & comfort who were found diligent; but in proceſs of time he looked behind him, upon others that were labouring, and amongst them beheld two (who had been antient Labourers) to begin to slack, and would but work where it was most easie, in their own time, and by their own appointment not regarding the command of their Lord; and not only so, but when they found a piece of Ore more rich and goodly then some other, whether it was of their own digging or no, they

**John Camm & John Audland.**

they did gather it to another private heap of their own, for themselves, to their own benefit, and not the Lords; whereupon he cryed out in the grief and bitterness of his exercise to see such disobey the Lords command, in gathering to their own heap; Ah! Lord, it was thy command, that we should all work at thy appointment, and gather to one heap, and for a time it was so, and thy Heap encreased and Work prospered; but now there's two, that's begun to gather to themselves, to their own heap, and not to thee; And being in a great exercise of mind and Spirit, he awoke, and the power of the Lord was upon him, and did make him Tremble very much; and under the sence of what he had seen he did sigh and mourn greatly; whereupon I asked him, what was the occasion of so great exercise, and he told me with much Sorrow

*A. Comm her Testimony concerning*

Sorrow what he had seen concerning those two Labourers, that had been called to the work and gathering to the Lord, with him and many others, and whilest faithful, were loved with a Brotherly love, for their works sake; and further told me, that the thing would come to pass, and be fulfilled in a few years; as certainly it is, as many can testifie; yet, notwithstanding Gods gathering goes forward, and his heap daily encreases; and the idle slack unfaithful, and the self-gatherers shall be covered with Rags, and shall have their Portion with the rebellious in a dry Land.

Before his departure he would often be speaking of his being taken from me, desiring me to be content therewith, for the Lord would care for me, and by his heavenly Providence order for the supply of my want of him, as I kept my trust  
in

John Canum & John Audland

in the Lord: And truly even so it hath come to pass, blessed be the Lord, who hath blessed me with the enjoyment of another faithful Husband according to my Hearts desire, to my unspeakable comfort; so that I might justly reflect upon my self for great ingratitude, if I should not both humbly and thankfully acknowledge the care and blessing of my God to be exceeding large and great, for which my Soul is under Obligation for ever, to extol and magnifie his holy, living and powerful Name.

And thus having in the fore-going Testimony cleared my Spirit, as it lived with me in the sight of God, I shall conclude with an humble Address to his heavenly Majesty, in the behalf of all his gathered ones, that they may be kept and preserved in all faithfulness and holy Obedience, by the Arm of his everlasting power,

F

that

*A. Cantinber Testimony concerning*

that having run their race and finished their course, they may with their Brethren that are gone before, be swallowed up in immortality for evermore, and that by the same eternal Arm (that hitherto hath not only girded me with strength to undergo many Trials, and deep exercises, but also hath been abundantly stretched forth to double and redouble blessings both spiritual and temporal upon me) I may be assisted to answer the unspeakable Mercies of my God, in all Faithfulness and holy Obedience; and having fought the good fight of faith, and finished my course with joy; in the fulness of Gods appointed time being made acceptable in the beloved Son, I may enter into that eternal Kingdom of Glory, that's prepared for the faithful, into which my late dear Husband, with a Remnant of faithful Brethren



John Camm & John Audland.

thern are already entered ; to rest  
with the Lord in the heavenly  
enjoyment of them, and together  
with them, to Laud and Praise  
his honourable Name in the High-  
est, World without end, *Amen,*  
*Amen.*

*Camsgil* the 4th  
day of the  
2th Month  
1681.

*Ann Camm.*

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A Testimony to the glorious  
Morning of the Day of un-  
expressible Visitation of  
the Love of God, (in par-  
ticular to the City of  
*Bristol*, and adjacent Parts)  
and to the great and migh-  
ty Power of the Lord, ap-  
pearing in and with his  
two precious Servants,  
*John Camm* and *John Aud-*  
*land*, who came to the City  
in the year 1654.

A Fter the long, and tedious  
Night of Apostacy spread  
over Nations, and dismal Darkness  
over People, it pleased the Lord  
God

**C. Marshall's Testimony &c.**

God of Heaven and Earth to visit this Northern Island, and first the Northern part thereof; with the Morning of his ever blessed day; from whence came the aforesaid blessed Servants of the Lord Jesus; having received the everlasting Gospel, from the Angel of Gods presence, to Preach in the demonstration of his Mighty Power; with which indeed they were filled. *John Camm* was an Ancient man, full of Zeal and Fervency in the Gospel; endued with the precious Gift of discerning, and sound Judgment; terrible to the man of Sin, and full of bowels and tenderness to the travelling Souls; Sharp and terrible to the evil, but sweet and Friendly to the tender; and well inclined unto the way of Righteousness, not sparing his weak body, which he offered up, even unto Death, to serve the Lord God in his blessed work of gathering, which he saw in a plentiful

*C. Marshall's Testimony concerning*

plentiful manner to his great satisfaction; a farther Testimony of him, as to his Country, Life, Travels and Death, is given by his dear Wife, and *Thomas Cunn* his Son, and his Wife, to which I refer. His memory is blessed, and his place is among the living Ancients in *Jerusalem*.

*John Audland* was a younger man, of a sweet ruddy and amiable Countenance, and of a chearful Spirit; one of the Wise in heart, filled with the excellent bright sparking glorious Power of the Lord God everlasting; in which he appeared many times so filled, that immortallity shined in his Face, and his Voice was as Thunder, therein dreadful in the Strength of the Lord of Hosts against the man of Sin, and those in Covenant therewith; terrible in the dread of God against the Workers of iniquity; but livingly tender to the sensible Travellers, and poor in spirit. Ah! my Soul hath a sensible remembrance, how the  
Doctrin

**John Camm & John Hindland.**

Doctrine given him of Christ Jesus dropt as dew, and sweetly descended as the refreshing Rain: He was a Labourer indeed, Night and Day in the Labour of the Gospel; in which he extreemly spent himself; and his fervent and unexpressible Travells in and about the City of *Bristol*, I am well satisfied, laid a Foundation for the wasting his natural Life; which was spent, and offered up for the Truth, and in the work of it: and indeed he, with dear honourable *John Camm*, was instrumental in the Hand of the Almighty God of our Gatherings; and the spending their lives and strength was most in their Labours and Travels amongst us, in the City, and adjacent parts, of which I was an eye and ear witness, being with them frequently. These two faithful Ministers of Christ Jesus came to the City of *Bristol*, in the 5th Month 1654.  
and

*C. Marshall's Testimony concerning*

and first they came amongst a seeking people, who kept one day in the week in fasting and praying, waiting for, and breathing in Spirit after the Morning and Visitation of of God, and Day of Redemption; and amongst us they spoke the powerful Word of Life, in the dread of his Name that lives forever; and we were seized on, and smitten even to the Heart; and that Day, and the Visitation of it over took us, which we had longed and waited for, and from Darknels to the marvellous Light of the Lord we were turned. Some Meetings we had before the more general gathering in and about that City, which began on this wise: On a first day in the morning I went with these two Servants of God, about a mile and half from the City, to a little Spring of Water, where I often had spent many Solitary hours in my tender years, seeking the Lord; where we sat some time, and  
drank

**John Camm & John Audland.**

drank of the spring. After some hours of the morning were spent, I saw in them a great travel in Spirit; Trembling, J. A. said, let us be going into the City; so we came to the Street called *Broadmead*, to a house where were several People met together, enquiring after these two men of God. *John Audland* was under a great exercise of Spirit, and said, Is here any one that has any interest in any Field? An ancient man said, I have in a Field pretty near; notice being given to the People in the house, they came forth; and as we went along, people in the Streets went also to the Field, called *Earls-mead*; so that we came a pretty number, where some Seats or Stools were brought; Dear *John Camm* began to speak tenderly, and in great Zeal, directing to the heavenly Grace of God, and setting against Sin and Iniquity fervently; to which some were attentive

*C. Marshall's Testimony concerning*  
tive in this season; I perceived a  
great exercise of Spirit on my dear  
Friend, and Father in Christ Jesus, *J.*  
*Audland* who very much trembled.  
After dear *John Camm* stood down,  
he stood up, full of dread and shi-  
ning brightness on his countenance,  
lifted up his Voice as a Trumpet,  
and said, I proclaim spiritual War  
with the Inhabitants of the Earth,  
who are in the Fall and Separation  
from God, and Prophecie to the four  
winds of Heaven; and these words  
dropt amongst the Seed; and so  
went on in the mighty Power of  
God Almighty, opening the way of  
Life. But, ah! the seizings of Souls,  
and prickings at heart, which atten-  
ded that season; some fell on the  
Ground, others crying out under  
the sence of opening their States,  
which indeed gave experimental  
Knowledge of what is recorded,  
acts 2. 37. Indeed it was a notable  
day, worthy to be left on Record,  
that



**John Cumm & John Audland.**

that our Children may read, and tell to their Children, and theirs to another Generation, that the worthy noble Acts of the Arm of Gods Salvation may be remembred, which have been the way of the Lord, leading his Servants through Generations, &c.

At this Meeting many were effectually convinced, and from Darkness to Light turned, after which our Meetings grew larger and larger. They visited the Meetings of them called Independants, and Baptists, testifying amongst them in great power the things given them of God, directing the poor and needy in spirit, that saw their want of the Lord Iesus Christ, no longer to seek the Living amongst the Dead, but look from the Mountains and Hills dead Ways and Worships, unto Christ Iesus the Foundation of Life and Salvation; and there was added unto the gathering

*C. Marshall's Testimony concerning*

thering daily, and great dread was round about, and in our Meetings, under the seasonings of the holy Ghost, Oh! the Tears, Sighs, and Groans, Tremblings, and Mournings, in the sight of the middle wall of partition, that we saw then in our awakened States, that stood between us and the Lord, and in the sight and sense of our spiritual wants and necessities: Oh! the hungrings, and thirstings of Soul that attended daily, and great travels of Spirit, to obtain through the working of the mighty Power of Gods dominion, and Spiritual Victory over the Enemy of our Souls, who had lead us in the Paths of Death and Darkness; and indeed as the Visits of Gods holy and ever blessed Day was signal and unexpressible, as aforesaid; so I Testifie in the fear and dread, and awe of God Almighty, we received the Gospel with a ready mind, and with broken

John Cunn & John Audland.

broken Hearts, and affected Spirits  
and gave up to follow the Lord  
fully, casting off the weights and  
burdens, and the Sin that easily  
besets, and from the evil ways and  
vanities of this World departed:  
Oh! the strippings of all needless  
Apparel, and the forsaking of super-  
fluities in Meats, Drinks, and in  
the plain self-denying Path we  
walked; having the fear and dread  
of God on our Souls, that we were  
afraid of offending in word or deed,  
our Words were few and savory,  
our Apparel and Houses plain, be-  
ing stripped of superfluities; our  
Countenances Grave, and Deport-  
ments Weighty: amongst those we  
had to do with. Indeed we were  
a plain broken-hearted, contrite spi-  
rited, self-denying people; our Souls  
being in an unexpressible Travel, to  
do all things well-pleasing in the  
Sight of God; for our great concern  
night and day was to obtain through  
Jesus

**C. Marshall's Testimony concerning**

Jesus Christ the Great work of Salvation, and thereby an assurance of the everlasting Rest, and Sabbath, of our God; and in those days, Oh! the unexpressible Labour, Travels, and spending of the Strength of these Servants of the most high God, in great Assemblies in that City, and Countries round about; our Meetings were so large that we were forced to meet without doors, and that in Frost and Snow: In which Meetings, Oh! the extending of Voice of these Servants of God, to reach over these great multitudes; when several thousands have been assembled together, and as the Work of the Lord increased, so the Enemy was at work in Priests, and People, in those days, who stirred up the Youth of the City, into a tumulting, like the men of *Ephesus*; and once we had a very great tumult that the Streets were crowded, and these two Servants of the Lord  
were

John Cannin & John Audland.

were seized upon by the multitude,  
and were in great hazard.

But the Lord signally delivered them, as in dayes past he had done his Servants on such occasions, and all came to be quieted, and our Meetings peaccable, and many grew in Grace, and in the Knowledge of God, and Christ Jesus, which is Eternal Life ; much more of particulars I might write, but affecting brevity, for several reasons ; I say, in short, such was the effectual working of the Almighty Power of God, and makings bare of his Arm of Salvation, that attended those Servants of the most High, and the great work of our Gospel, meeting with the various Trials and exercises that attended them, and us that were the fruits of their Labours in the Lord, that my Tongue cannot expresse what I was an eye and ear witness of, and a Soul sharer in. Therefore to the God of this  
bright

*C. Marshall's Testimony concerning*

bright Morning of our day of Visitation, ariseth, springs up, as in Covenant with himself through Christ Jesus, holy heavenly high Praises, Might, Majesty and Dominion is ascribed to the Lord God, and the Lamb. So let it be saith my spirit in fear and trembling, through Ages and Generation, for ever and evermore *Amen.*

And now, dear Friends every where, but more particularly in and about the City of *Bristol*, who have seen the Morning of the day of God break forth in our Age, as aforesaid, and by the divine Light thereof, have seen the darkness that has covered the people expelled, in which darkness people have been Ignorant of the true and living God, and his precious work of Salvation, in which ignorance they have performed their worship, even in the same nature that they are sinning and rebelling, and grieving  
the

John Canum & John Audland.

the Good Spirit of God which al-  
ought to be subject too; now it plea-  
sing the divine Being, in his infinite  
love and tender pity and compassion  
to look down upon us, whilest in the  
Land of *Egypt*; and House of  
Bondage spiritually, and to send  
forth his Light and Truth, to give  
us a sence inwardly of the deplo-  
rable states of our Souls in the sepa-  
ration from, and depravation of the  
enjoyments of the Lord, which sence  
and sight begat in us living Breath-  
ings, and a holy Cry after the know-  
ledge of him we saw our selves  
ignorant of; and he in the fulness of  
the Dispensation of time visited us,  
as afore mention'd, of which, dear  
Friends, we were right glad, al-  
though when the Lord discovered  
our states, he laid Judgment to the  
Line, and Righteousness to the  
Plummet, and gave to us the Cup  
of Trembling, in which was the  
Wine of Astonishment, which was

F

in

*C. Spachall's Testimony concerning*

in mercy to our Poor Souls, that could not be redeemed but by Judgment poured on the nature that had separated us from God, and on us as joyned thereunto; and here, although Sin revlved, we begun to dyeto it. O Good day! and precious season, worthy, worthy both to be remembred by us, and our Offspring through Generations; for although it was the season of the Administration of Condemnation, yet was it glorious; and in this season the Almighty God by his spiritual Trumpet sounded to us that the end of this his spiritual Appearance, was to root out, lay waste, and utterly destroy the nature of Sin and Iniquity, that had divided and separated us from God, and hindred the good things from us of his Heavenly power and Kingdom, and we were perswaded the set time was come for cleansing and sanctifying the Temple, and fitting it for the pure  
immortal



John Canutt & John Audland.

immortal God; and did not we begin inward, as in the day of *Hezekiah*, that the Temple might be cleansed thoroughly in every part? for in the outward Temple they cleansed first the inward part of the House of the Lord, and so came along to the Porch, until the Temple was thoroughly cleansed. Indeed in the Morning of our precious Day of Visitation, the Ax was laid to the Root of the corrupt Tree, and the Hammer to the hard Rocky Heart, and the spiritual Fire kindled in the Stubble. Now, dear Friends, in the Word of Truth I say unto you, search with the holy Light of Christ Jesus, how this work has prospered in your Souls, see whether you that knew a right beginning first in the inward part, have come along faithfully in the work of Sanctifying the Heart and the Temple, from the inward part to the outside; see whether the Root has not escaped the

*C. Marshall's Testimony concerning*

Ax, the rocky Heart the Hammer,  
and the Chaff the Fire; for if it  
has, the cause is not in the Lord,  
nor in his Power; but in your  
disobedience and negligence, going  
from the Ax, Hammer and Fire,  
and so sparing the best, as diso-  
bedient *Saul* and *Israel* did, so  
the Root of bitterness sprang up  
against the work of God, and bring-  
ings forth of his heavenly wisdom:  
To the holy plain speaking Witness  
of God, I speak, earnestly desiring  
and entreating all to have a single  
regard to that which will duely and  
rightly apply these things; and let all  
see whether that nature be alive that  
the holy Power of the Lord did  
work against in the beginning, and  
if so, see the cause, which being  
seen will deeply humble and seize  
on the spirits of all concerned. Oh!  
what a day have we had, how has  
the good Husbandman been at  
work in his Vineyard, how did he  
plant

John Camm & John Audland.

plant in a fruitful Hill, with the choicest Vine? he digged, pruned, and gathered out the Stones, and Hedged and Walled about, and after all he looked for good Fruit, but where the unspeakable Mercy and loving Kindness of the Lord has not been answered, behold sower Grapes, and wilde Fruit was brought forth; and what was the consequence of it, Was it not the taking away the Hedge, through which it was eaten up; and breaking down the Wall thereof, and it was trodden down? Read, see, feel and consider; and the Lord God Almighty visit you in your Habitations, and secret Chambers, in his holy dread, with his searching Life and piercing Word of Power, who in his tender infinite Love and Mercy, long-Sufferings, great Bowels to his Seed and Off-spring, visited us in his pure morning, aforementioned, to give all the sence of their  
inward

*C. Marshall's Testimony concerning*  
inward states, as they are in his sight;  
from whom nothing can be hid.  
And now dear Friends, the cause of  
the hindrance of the prosperity of  
the work of the Lord in the Souls of  
any, hath not been from any cause  
in God, or deficiency in his Light,  
Power and Wisdom, but from the  
Creatures going out of a capacity  
of receiving and enjoying the work-  
ing Power of God, in which Sal-  
vation is worked out, by all that  
wait for it, and joyn with it, and  
cleave to it, and not forsake it, for I  
have learned of the Lord through  
many exercises unexpressible, that  
after the Visitation of the Almighty  
to any Soul, the Lord requires an  
inward worthy receiving his Love, &  
spiritual Watch to be kept in his ho-  
ly Light, in which all the workings  
and approaches of the destroying  
Adversary of the Soul is discerned,  
and the enlightened and obedient  
mind is preserved, and through the  
Spiritual

John Camm & John andland

Spiritual sence, given in a tender  
waiting on the Lord in the inward  
part; supplicating breathings ariseth  
to the living eternal God of Love  
and Compassion, who beholding the  
want of the Soul, descends in his  
Love, and reaches forth his helping  
Hand to the broken and contrite  
Hearted, and lifts up the bowed  
down Spirit, with the liftings up of  
his holy spiritual Standard, so the  
Temptation and Assaults of the E-  
nemy is vanquished and overcome  
and the Power of God is felt in thee;  
that descend with it in humility;  
to be working on the Root as an  
Ax, and on the Rocky as a Hammer;  
and Chaffy as a Fire; Now Friends  
when there is an abatement of the  
inward and spiritual care, and a  
gradual lessening of the inward  
watchfulness, then the mind be-  
comes both unworthy and uncapa-  
ble of the enjoyments of the Power  
of the Lord, that begun and car-  
rieth on the Work of the Lord;  
so

*Oh my soul Love Thou thy Lord*

*Mr. Marshall's Testimony concerning*

so then the Enemy comes as not seen, through the minds being out of the holy Watch in the Light, the nature that was wounded comes to be healed again, and ease given to that which should be destroyed; so the Enemy perceiving where the weaknes is, and how, and by what means he has gotten a little entrance, he endeavours in all subtilty and vigilency, by presenting matters and subjects, to lead by degrees out of a watchful state, and according to every degree of digression, he brings over the once enlightened mind a proportion of darkness and deceiveableness of Understanding, and insensibility of Spirit, in the inward feeling part, of the subtilty of the Enemy of the Soul, who thus works, that with the declining there may be a proportion of benumbing all the inward senses, of Seeing, Hearing and Feeling; and then again he has Mankind in a state

*fit*

John Calvin & John Audland,

fit to work upon, by drawing them out by his Power to act and bring forth, that which he sees them most capable of and which there is the greatest inclination in their natures to go into; hence Schisms arise in Judgments, which the wrathful part in Man getting into, he works by the way of a fierce management, with a sort of Zeal, but not according to Knowledge, in which the power of the Enemy works up at last into a Schism, and the Enemy is never wanting to present matters to the mind, as just for the Creature to be blown up with, which ends in dishonouring the Lord and his precious Truth, and hurting and harming others, until the Enemy has worked his end, by such Instruments, bringing them into an Alienation from the Life of God, into a worse state, then the tender day of God's Visitation found them in; and so if not humbled under the  
mighty

*C. Marshall's Testimony concerning*  
mighty Hand of God, and return-  
ing they are exposed to Shame,  
and so dies away under the Wrath of  
God.

Now, dear Friends, the Enemy of  
*Sions* Prosperity works variously,  
according as he sees where he may  
get an entrance, by proportionating  
his Snares to the inclinations of eve-  
ry one, as before is hinted, &c.  
Where he sees an inclination in any  
to be taken with the earthly things,  
there he works subtilly to captivate  
the mind, and draw it out of the  
watchful, tender, spiritual state,  
into a false Liberty, both to the af-  
fections to the things acting and  
possessed, and in the conversation  
amongst Men; others into superflui-  
ties in Meat, Drink and Apparel  
on themselves and houses; and such  
their comforts stand most in outward  
things, and by degrees are swallow-  
ed up of them, and the Pleasures,  
Lust and Delights below, and so they  
dye



John Camm & John Audland.

dye to an inward Life of watchfulness and freshness, which is preserved in fear and dread, in keeping the holy Watch, and in the spiritual Cross, which Crucifies to the World, and the World to it. Now, dear Friends, here is our spiritual Incouragement, *viz.* The same that through Death to Sin made us alive to God, as we abide under the leadings and teachings of it, keeps us alive to him, in a growing, increasing, fresh flourishing state; for as we delight in his eternal Law of Life, we grow as Willows by the Water-courses of Immortal refreshings, and Travel faithfully on in our spiritual Journey, until we come to *Sion* the City of God, and then are Enjoyers of the end of all our Tryals and Tribulations, having overcome, we see an enterance administred, and that abundantly into the eternal Rest and Sabbath of our God.

The Lord Almighty give all to  
enjoy

*C. Marshall's Testimony, &c.*

enjoy this blessed Portion and goodly inheritance and let all see in this Age, and the Ages to come, all that which lets and hinders them taken out of the Way, that the God of all our Mercies, in whom is all our fresh Springs may have his Honour and Glory; his Church and People through Ages the Comfort and Consolation, *Amen, Amen.*

*C. Marshall.*

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**A**

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A Testimony concerning the  
Precious Unity of the Spi-  
rit in Christ Jesus.

**T**He Unity of the Spirit is so  
precious a vertue, and glori-  
ous a Qualification, in all the  
Churches of Christ Jesus, that  
whilest the people of the Lord did  
abide therein, in every Age they  
were in a thriving flourishing, sweet  
and glorious station; for as long as  
they truly held the Head Christ  
Jesus, and kept in Unity with him;  
Unity and Amity was preserved a-  
mongst them in their several stati-  
ons, and services, as Members of  
one Body, &c.

Of which Unity, *David* speaketh  
preciously, and comprehensively;  
saying, Behold, how good, and  
how pleasant it is for Brethren to  
dwell

**C. Marshall's Testimony concerning**

dwelt together in unity ; its like the precious Ointment on the head ; that ran down upon the Beard even *Arons* Beard, and went down to the Skirts of his Garment : as the Dew of *Hermon*, and as the Dew that descended upon the Mountains of *Sion* ; for there (*Mark*) the Lord commanded the blessing, even Life everlasting. This was the state the holy Power of the great God gathered a people into. For concerning them, it is left upon record they continued daily in fellowship, and that with one accord.

Now, dear Friends, we clearly saw felt and understood in the precious Morning of our tender Visitation, that the same ancient Power of the Lord that wrought powerfully, first to disunite us from the nature which separated us from God, and then to bring us up into unity and fellowship with himself, in his dear love, and therein one with another.

For

*The Unity of the Spirit.*

For here (ever was and is) the the Foundation of the true Unity, even that of the Spirit, in which love the Body edifies it self, and is increasing, and building up a holy Habitation for God through the Spirit; so then all abiding, and growing up in the love of God, and walking with him in the divine nature, Unity increaseth amongst all the Members, and Branches taken out of the wild-Olive, and planted into (and abiding in) the Vine of Life Christ Jesus our Head, and Law-giver; and here the Church of Christ grew up, into a state of being clothed with the Sun, and the Moon under her Feet: Ah! precious, blessed, sweet and glorious station! But did it always thus continue in the Apostles dayes? Ah! no, the old Serpent, the Enemy of mans welfare wrought powerfully, and cunningly, first to draw forth from the Root of Life, and out  
of

*Marshall's Testimony concerning*

of the holy Love; and spiritual subjection to this glorious Power that had gathered them, to a daily inward walking with God, and to draw out of a spiritual exercise of the Spiritual Cords, and holy Watch, as before has been demonstrated, &c. And then fruit from another Root was brought forth, as the Reader may note in several Epistles; and in *John's* Testimony to the seven Churches of *Asia*: Then the Power of the Lord that had gathered them, moved to exhort to put away bitterness, Wrath, Anger and Clamour; Evil-speakings, and Malice, *Ephes 4*.

And now, dear Friends, with your Lamps trimmed and burning, look inward, searching every corner of your Hearts, that clear unto your own understandings, every one of your states may appear as it is in the sight of the pure al-seeing God, that so all the Enemies dark-  
nings,

*The Unity of the Spirit.*

nings, and vailings, and turnings aside, by what way or means soever, may be clearly with the Light of the Lamb seen and discovered.

And tender Friends, those that have seen the sweet, lovely precious state of Unity, and Concord, that the excellent Power of the Lord God Almighty gathered into, and was gathering into, in the blessed morning of our day, and the spiritual advantages, comforts, joy, refreshments and divine Satisfaction, that attended the Church of Christ in this true and spiritual Unity, with our the Lord Jesus Christ and one with another and on the other hand Head the anxious, exersising consequences of the Enemies prevailing to break unity, and of the lamentable effects thereof, so that all the true hearted & sincere spirited to God, cannot but on the on Hand admire, prize, and unexpressibly esteem the precious Unity. And on the other hand greatly dread the  
G turnings

*C. Marshall's Testimony concerning*  
turnings aside and going out of it;  
For those who have kept their Habitation, and lived to God as they have tasted, and enjoyed the sweetness, and beheld the amiableness of this Unity, and Amity so they have felt the sorrows and anguish of the effects of the contrary; which have caused them to go many days, and months, with bowed down Souls, crying to the Almighty God of tender compassion, Night and Day, under the unexpressible weight thereof; and the tender God of Love bowed his ear to the cry of the Poor, and sighing of the Needy, and has arisen in the might of his Power, and the Majesty of his Glorious Presence hath relieved, and his holy Arm has been made bare, through which he hath redeemed his Darling from the Dog, and his dear ones from the Devourer; and still continues working to bring into this precious unity, in the holy Light of Life, with God in Christ Jesus,  
and



*The Unity of the Spirit.*

and one with another. And now dear Friends every where, unto you, and to the Generation coming after, I have this Warning, and tender Advice, to leave behind me, in the Name of my God, that hath been with me in my Travels, in his Power, Work and Labour of the Gospel of Life, and Salvation. Keep the Unity of the Spirit, in the Bond of Peace; and let none give way to a prejudicing Spirit, which leads into secret Whisperings, Back-bitings, and such like evil, and pernicious Fruits, the working of which Spirit is like a Mole in a Garment, dividing, destroying, spoyling and eating up; for indeed, as *Sion* is a City at Unity with it self, under the seamless Garment of Christ Jesus, and there all are well, and safe, growing increasing and flourishing; so when the Spirit abovesaid prevails, to draw out of *Sions* Gates, and from within her Walls of Salvation: Oh! what deplorable work and havock

*C. Marshall's Testimony concerning*

will it make in its Growth and Progress; working, as I said before, of the Moth gradually and secretly first; but as it prevaileth and increaseth in its growth and strength, it will appear as a roaring devouring Lyon, seeking whom it may devour and swallow up.

Here comes in Pride, and haughtiness of Spirit, puffed up, with the abundance of injoyment of outward things, Emulations, Heart-risings, evil Jelousies, Bitter-speakings, Detractions, and abundance of evil Fruit ariseth from this evil Root of Bitterness which Root and Fruit is to be brought under, and sunk down, under the eternal Judgment of the holy, glorious, sweet Power of the Lord. And therefore Friends, I say unto you in the Name of the Lord God eternal, let none give strength, or any encouragement or nourishment, any way to this Spirit in any of its murdering workings, in any Heart,  
but

*The Unity of the Spirit.*

but let it be looked on as a Vagabond,  
and Fugitive, in the Earth, and so  
as it is kept out of the Camp of God,  
and from *Israels* dwellings, by the  
sweet, living, bright Power of the  
great God of heaven, and earth, it  
will perish under Truths Judgement  
set up in every soul, and so the na-  
ture thereof, as well as its evil ren-  
ding and dividing fruits will be  
worn out, and destroyed for ever :  
And then all keeping in the first love,  
pure fear, living awe, and holy  
dread fearing to offend our God and  
tender Father, persevering in an  
inward keeping the holy Watch,  
and abiding in Subjection, and Obe-  
dience to the spiritual Cross, in  
steadfastness of Mind, soundness of  
Judgment, and clearness in Under-  
standing, you see, Comprehend and  
Fathom all the Enemies Devices,  
Temptations and Snares; and the  
Lord God beholding you in a stedfast  
Habitation of Obedience, and spiri-  
tual

*C. Marshall's Testimony concerning*  
tual tenderness before him, his  
Power will descend wonderfully in  
an increasing manner, and his Glory  
will shine, his River of Life flow;  
yea, the Spring of the great deep  
will be broken up, and the Win-  
dows of Heaven will be opened, that  
you may be abundantly filled with  
Joy and Thanksgivings, holy Re-  
nown, and Songs of deliverance,  
with spiritual high Praises ascend-  
ing his Throne, which will be as  
sweet Incense, and a Sacrifice ac-  
ceptable to our God. And here you  
shall spend the residue of your days  
in Dominion over both the Snares of  
the Enemy attending Prosperity and  
Liberty, Adversity and Persecuti-  
on; seeing over all things that have  
their rise in Mortality and Time;  
feeling Mortality swallowed up of  
Life immortal, and so gathered to  
the general Assembly, to the Church  
of the first born, to the Spirits of  
just Men made perfect, yea to the  
first

*The Unity of the Spirit.*

first and last, God the Judge of all, to whom be immortal high Praises, and holy Renown, for ever and for evermore. But if the wonderful Blessings, tender Mercies, and following loving Kindnesses that the Lord God Almighty every way extends unto us in this Age, be not duely, reverently and obediently taken notice of; but instead thereof, any shall forsake and be unmindful of the Lords tender Mercies, and thereby imbrace lying Vanities, going out of the spiritual Diligence, into a spiritual Idleness, through which a spiritual Slumber overtakes, and the Lamp thereby be inwardly neglected, the spiritual Watch and Cross slighted, and not duely regarded, but the Earth and earthly things take up the exercise of the Mind and Affections: Then I say, instead of injoying what is above expressed, Tribulation and Anguish will seize upon all such, and the dreadful

*C. Marshall's Testimony concerning*  
dreadful Judgement of the eternal  
God that lives for ever and ever, will  
overtake all such unfaithfulness. A  
dreadful Cup ye shall drink of from  
the Hand of God, and distress from  
the rebukes of the Lord shall distress  
you; and you shall be numbred a-  
mongst the people of his Indignati-  
on, in his dreadful approaching day  
of signal pleadings with all Flesh  
that have corrupted its way before  
him; and therefore hear, fear,  
and dread the holy Name of the  
Lord; and whilst its called to day  
bow before him, and speedily return  
unto him, lest your day pass over,  
and ye sleep the Sleep of eternal  
Death and Destruction, and be se-  
parated for ever from his refreshing  
Presence, (in which is Life) and  
from the glory of his divine Power.

Therefore all dear Friends eve-  
ry where, retire inwardly, see, feel  
and understand the Counsel of the  
Lord which unto you springs; all  
retire

*The Unity of the Spirit.*

retire inward (that are not there) in great humility before the Lord, that you may feel the blessed Work of God blessedly begun, perfecting your inward man, growing in the Root of Life; and as you have professed the Knowledge of a spiritual Oracle before the Nations, you may approve your selves in the sight of God, following its Instructions in all things, and go not without it; lean upon the Lord, and cry to him to guide you with his Eye, and lead you by his Arm, and so guide you in the way everlasting; and this is his promise whilest you keep with him, he will be with you, never leaving nor forsaking you, if you do not leave and forsake him, his Presence and glorious Arm of Salvation shall surround you, to the renown of his Name, and consolation of his People, *Amen, Amen.*

*C. Marshall.*

THE

I have been thinking of you very much lately, and  
 wondering how you are getting on. I hope you  
 are well and happy. I have been very busy  
 lately, but I have managed to find some time  
 to write you. I have been thinking of you  
 very much lately, and wondering how you are  
 getting on. I hope you are well and happy.



(1)

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The Several  
**BOOKS & EPISTLES**

Written  
By those Two Faithful Ser-  
vants of the LORD.

**John Camm and John Audland.**

---

*John Camm to O. Cromwell.*

**O**N the last day of the first  
Moneth, called *March*, a-  
bout two of the Clock in  
the Morning, I was moved of the  
Lord to write these ensuing Lines;  
and to lay before thee the cause  
of

of our coming hither to *London*. Friend, we came not to thee, to Petition any thing from thee in the outward, but in the tender Bowels of Love to exhort thee, to mind thy own condition, how thou standest in relation to the Lord God of Heaven and Earth, who is Powerful, and Pure, and Holy, who will not acquit the Wicked, but will wound the hairy scalp of him who goes on in iniquity, before whose Presence all stands naked and bare, who knows and sees all the secrets of thy Heart, thy out-goings and in-comings, to whom thou must give account of all things done in the Body whether they be good or evil: Therefore in love to thy Soul were we moved to come to exhort thee to stand in the fear of the Lord, and in his Counsel; and to mind the Light in thy Conscience, which is pure and o. God, to guide thee in the

the great Affairs of the Nations; for to keep in his fear is safe, for dreadful and terrible will the day of the Lord be to all who are found out of his fear, and acting in their own wills, and bounding and limiting the Spirit of the Lord, and walking contrary to the pure Law of God, the Light in their Consciences: And we knowing the Terrors of the Lord, were moved to exhort thee, in love to thy Soul, for the righteous Seeds sake, which lies in bondage every where, under the oppressing nature, that thou might'st be an Instrument in the Lords Hand, to take off Oppression from of the necks of the people, and to remove their Yoke which hath been promised long; and now the power is in thy Hand, and thou must give an account to the Lord how thou hast Ruled for him; for the mighty day of the Lord is come, and is coming,

coming; wherein all Faces shall gather blackness, it is a day of Darkness, of bitter Lamentation and Woe, at whose Presence the Mountains shall melt, and the Hills shall tumble down before him, and all the tall Cedars shall bow, and the strong Oakes shall be broken down, and the Roofs rent, and the Earth shall remove out of its place; its a day wherein the Lord will plead with all Flesh, with his Sword, and with Fire: In which day the Lofly shall be brought down, and the Lord alone exalted, which day we witness fulfilled in us in measure; Praises, Praises to the Lord God for evermore: And therefore Friend, we having this Testimony made manifest in us, by the eternal Spirit of God, we declare this unto thee, that thou mayest not be found acting against the Truth; for they who are guided by the Spirit of God, will do  
nothing

nothing against the Truth, but for the Truth: By which Spirit we are gathered out of the World, up to God, and have escaped the Pollutions of the World; and by it we are brought in obedience to the pure Law of God which is written in our Hearts, and his Spirit within us is our Teacher; and so we deny all the teachings of Men. who have not this Law and Spirit to guide them; and for so doing we suffer by them who are not guided by that Spirit; *For my Sheep know my Voice,* saith Christ, *and they follow me, and will not follow a Stranger;* and we know the voice of Christ, and the voice of a Stranger: And by the Spirit of the living God are we gathered up together, up to God, to worship him in Spirit and in Truth; and are of one Heart, and of one Mind, and of one Soul; and have all one Teachers, and speak all one thing: And we being all taught of the

the Lord, are far from Oppression, though we be Oppressed; and for the Truths sake was I moved of the Lord to lay this before thee, that our Conditions may be known, that the Truth may not suffer under the reproach of the Heathen, who live after the Flesh, and Persecute them who live after the Spirit.

A word more to clear thy mistake, when we spoke unto thee, that the Lord would make thee an Instrument in his Hand to establish the Gospel; wherein thou apprehendest us, that should be established by an outward Law, that was not our desire, nor we spoke no such thing; but we witness the coming of Christ in his Kingdom is not by Might nor Power, nor Pomp, nor Glory from without; nor by any Law which is in the will of Man, but our desires were, that there should be no Law upon Religion, for it needs no Law to defend it, for pure Religion, and  
undefiled

undefiled is this, to loose the bands of Wickedness, and set the Oppressed free, and take off every Yoke: And where pure Religion is exercised, this is the Fruits; and if thou be guided by the pure Light of God, shining in thy Conscience, and the righteous Law set up in thy Heart, and the Spirit of God thy Teacher, then there need none desire thee to take away those Laws that ensnare tender Consciences; and so they who pretend Conscience, and are not guided by the pure Law of God, will be seen by those who dwell in the Spirit, to have erroneous Consciences, and so this Law will take hold of them, and the righteous Law is upon the Transgressor, and limits the carnal Mind and fleshly Will, but doth not limit the Spirit, but is at Unity with it: And therefore Friend, to thy Conscience I speak, and witness this to be true

in the Presence of God, that as thou art guided by this pure Light in thy Conscience, and this Law of the Spirit set up in thy Heart, thou canst not deny us; for we are none of those which despise Government, and defile the Flesh; who pull down others to set up themselves; but all unfruitful works of darkness we deny, and seek to advance the Government of Jesus Christ alone, and love all, and have unity with all who are here, and honour all Men in the Lord, and have fellowship with those whose Conversation is as becomes the Gospel of Christ; and they who Rule and Live here, cannot suffer any outward Law to take hold on us, who stand in obedience to the Commands of Christ; for there is no Condemnation to them who are in Christ Jesus. who walk not after the Flesh but after the Spirit; and where the Spirit of the Lord



Lord sets free and commands obedience; take heed how thou suffer any Law to limit that Spirit, for they who are brought into the obedience of the Spirit, are dear unto him as the Apple of his Eye, and his care is over them; and the Lord will free them from their Oppressors: And thus were we pressed in Spirit to lay before thee our conditions, and the conditions of our Brethren; who are gathered into the eternal Unity, where there is no Rent nor Schism; that thou might not be ignorant of those things, and to shew thee that our desire is not for any outward thing, or self-advancing; for all self we deny, for we came contrary to our own will; and we declare this unto thee contrary to our own will; and if thou stand not in thy own will, thou wilt hear us, and own us, in advancing the Lord Jesus Christ upon the holy-

Hill of *Sion*, that the Law might go out of *Sion*, and the Word of the Lord from *Jerusalem*; and this we wait to see accomplished, and his promise fulfilled in those who govern the Nations, that the Kingdoms of the World may become the Kingdom of the Lord Jesus Christ. And thus we have laid our selves naked before thee, in the Presence of God, and cleared our Consciences to thee, and leave it to that which is pure in thy Conscience to judge: Take heed, for he that is in high Places, is subject to many Temptations.

*This I was moved of the Lord to Write unto thee, who is a Servant of the Lord, and a lover of thy Soul, called*

*John Camm.*

For

For *E. V.* and the rest of the  
Flock of God in and about  
*Banbury.*

**D**Early beloved Friends and  
Brethren, in the eternal ever-  
lasting Covenant of Love and Life,  
doth my Soul dearly salute you all,  
who in your Measures keep in the  
same Love and Life, and grows up in  
your stature which is well pleasing  
to God; Oh my dear Hearts, in the  
Life and Power of God, which casts  
down Sin, and slayes the enmity, and  
gives you Victory and Dominion  
over the World, which keeps you  
and preserves in the hour of Temp-  
tation, which shall come upon all  
men upon the Earth to try them, but  
you abiding in the pure Eternal  
living Measure of God, dwelling  
in his Life and Power, which is  
your

your Rock and hiding place, shall be kept out of the same which the Enemy hath laid to take your Souls, and here is your safe dwelling place, so the Lord God of Power in his Life and Power keep you all in your dwelling place, which is the Lord, that with the Measure of him, you may be guided, which leads up into the Land of Righteousness, into the Holy City where the uncircumcised and the careless and disobedient cannot come; so with Bowels of dear and tender love unto you all, who are Children of my Father, and kept in his work, I bid you farewell in the Lord, and in him I am your dear brother for evermore.

*John Camm.*

*M,*

*My Wife and little Thomas, dearly  
salutes you, who are faithful in your  
places, farewel.*

As for my outward health, it is  
much like as it was, I grow weaker  
in the outward-man, but in the Lord  
is my strength, and my support con-  
tinually, Glory and pure Praises be  
unto him for evermore, *Amen.*

*J. C.*

*John*

*John Camm's* Letter the 5th  
day of the 11th Month,  
1654. to Friends.

**D**early beloved in our Head and  
Saviour, the Lord Jesus  
Christ our dear love in him Salutes  
you all, yea, truly the same love runs  
out unto you (all who wait upon the  
Lord, and abide in your Measures)  
that we are loved with all of our  
Father; and we are your Epistles  
written in your Hearts, not with  
Pen and Ink, but with the Spirit of  
the Living God; and then you who  
are guided by the Light, which  
comes from Christ Jesus may read  
us daily; and truly you are dear  
and precious unto us, as you abide  
and dwell in your Measures; yea,  
truly ye are our very Lines and the  
Seal

Seal of our Ministry, begotten into  
 a lively hope in Christ Jesus, by the  
 immortal Seed of the Word of God;  
 and ye are our Witnesses, that we  
 seek not our selves, but you, nor  
 our own good, but the Glory of our  
 God, and the recovery of his own  
 Image, and the freedom of the  
 Righteous, that the Name of our  
 God may be exalted, and that he  
 may reign over all, and have Domi-  
 nion in every one of you, that you  
 may witness your Head exalted;  
 dwell in the pure eternal Light of  
 Christ Jesus which doth discover  
 and make manifest all the deeds of  
 darkness, and lays open all deceit,  
 and brings it to the righteous Law of  
 God, and so condemns Sin in the  
 Flesh, and sets up judgment in the  
 Earth, and the Inhabitants thereof  
 learn righteousness; and when this  
 is witnessed, the Oppressor is cast  
 out, and the Vail is rent, and the  
 Bonds

bonds of Iniquity is broken, and the  
 Serpents Head is bruised, and the  
 Seed of the Woman raised, (which  
 all the Promises of God are yea and  
 Amen, unto) yea and he fetches up  
 out of time, into the beginning,  
 before Sin was, and leads up into  
 eternity, where time shall be no  
 more; and therefore, dear Hearts,  
 all wait in that which you have re-  
 ceived, the Light which comes from  
 Christ, that by it you may come to  
 enjoy the pure Life, and have Power  
 over all your Enemies: for as many  
 as receive him, to them he gives  
 power to become the Sons of God,  
 and gives them victory over the  
 World, to tread and to trample up-  
 on it; and therefore all of you dwell  
 low; and in the pure fear of the  
 Lord abide, and in his Counsel stand,  
 and be faithful in what you know;  
 and impove it to the glory of the  
 immortal God, that you may be the  
 good



good Servants, and enter into the Joy of your Lord; and as you dwell low in meekness, and in the pure Fear there you will find the Lord present, teaching you, and leading you gently by the Hand, and open unto you a door of hope, and the fresh Springs will be opened, and the thirsty Land will be refreshed; and so you will come to witness the spring time after the Winter be past, and the Roses to bud, and the Flowers to cast a sweet sinel upon the Earth; but this is to you, my little Ones, who is come, and coming through the Sword which cuts down the earthly man of Sin; it is to you who witness great Tribulation, who knows the Day of the Lord to be a day of darkness, and not Light; and that it is a day that will and doth burn up all the wicked as Stubble, and scatter them as the Wind scatters the Chaff, and this

his is the Figure; and they who are wicked may read their Portion, for the Childrens Bread must not the Dogs have; but unto you that fear the Name of the Lord, shall the Son of Righteousness arise with healing under his Wings; and the Secrets of the Lord will be revealed unto you, and you shall want no manner of thing that is good, as you abide in his Fear, and stand in his Will in the daily Cross, which Crucifies the Earthly man, and works out that nature which hath Crucified the Just, and Righteous One; and so as you dwell, and are faithful to the Light, you come to enjoy the Life, and grow up in the Life, and the pure Eye will be more opened in you, by which the Enemy, the Tempter, will be seen; and now you had need to stand upon your watch, for the Deyil like a roaring Lyon will seek to devour you,

you, and *Pharaoh* will pursue you as you come from under his kingdom, and dominion; and therefore what I say unto one, I say unto all watch, and be sober, stand with your armour on, the whole Armour of God, by which you may be able to drive back all the fiery Darts of the Enemy, and have Oyl in your Lamps burning continually; and all who have desires after the Lord whose minds is convinced of the Eternal Truth, in that which doth convince you, dwell and wait for the Power of the Lord, to shake the Earth and rent the Rocks, and melt the Mountains, and remove the Earth out of its place, and the Heart to purge and cleanse, and make a place of holiness of the Lord of Hosts to dwell in; and when the Lord comes this to do in you, dwell in, and love judgment, that so *Sion* may be set free: And so, all dear Hearts, wait

in

in your Measures which you have received of the Lord; and in them be faithful; that so you may increase in the increases of God, and have dominion over all the Beast of the Field, and the Fowles of the Aire, and Fishes in the Sea, and over all unclean Spirits, and be kept pure in your places, that so the Lord God may dwell amongst you, and delight to do you good.

So the Eternal Everlasting Love of God keep you all, and preserve you pure in your Measures, that he alone may be glorified and exalted over all to reign in you; and that all that oppress him, and his Government in you, may be destroyed, and this is the desire and prayer to God for you, of us who dearly loves you, who desires nothing but that the Lord may be Glorified in you, and by you, so fare you all well; and the God of Power keep you now and evermore *Amen.*

Yours

Yours in the Bond of Love which cannot be broken, from its own Image ; This is to all who love the the Lord Jesus Christ in Truth and sincerity at and about *Bristol* and *Aulston*, to be read amongst you all our dear Ones.

*John Camm.*

*John*

*John Camm's Letter to Friends  
in Bristol from Preston Pat-  
raick in Westmorland.*

**L**Oving Friends of *Bristol*, and  
all round about who are faith-  
ful in your Measures, and with the  
prosperity of *Sion*, I have writ a  
Letter to be read amongst you all ;  
and that you may read it within  
your selves and witness it, and with  
that I have union, which witnesseth  
it in Life, but with that which is  
in Knowledge and Comprehension  
without Life ; I have no union ; but  
by that which I have union with,  
shall it be judged and condemned ;  
for it shall try all and condemn all  
that is not of it self, but acted in  
the earthly Wisdom, and it will not  
stand in the presence of the Lord  
who is pure, and all shadows shall  
fly

fly before him, and therefore in the  
the substance dwell which compre-  
hends the shadows; and so I bid  
you all farewell.

J. C.

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**D**Early beloved Friends in our  
Head the Lord Jesus Christ,  
doth my Soul Salute you all, who  
are faithful in your Measures, and  
obedient to the Light of Christ Jesus;  
which is made manifest in you,  
which being faithful in, will lead  
you up to Christ your Head to exalt  
him over all in you all, that he may  
reign whose right it is, in you, and  
that his Scepter of Righteousness  
maybe swayed in you, and the strong  
man armed may be bound and spoil-  
led of all his goods, and the Mini-  
stration of Condemnation, which  
is Glorious in its time, may be wit-  
nessed by you all, that through it you  
I may

may see your Enemies destroyed  
 and the powers of darkness spoiled,  
 and Captivity led Captive, and  
 witness the gift given, which is  
 Christ in you the hope of Glory;  
 and where he is made manifest, and  
 comes to reign, he throws down all  
 Principalities and Powers, and spi-  
 ritual wickedness which is set up in  
 high places, exalting it self above all  
 that is called God in you, and he  
 brings down the lofty from their seat,  
 & brings into meekness, and into the  
 Fear of the Lord, and redeems out of  
 the World, and makes a separation  
 from it, and so leads up to faith,  
 the Mystery which is held in a pure  
 Conscience, and this gives Victory  
 over the World, and without this  
 it is impossible to please God. Now  
 to the Light of Christ Jesus, which  
 he hath lightened you withal, to  
 that I direct you all, that with it  
 you may search and try your own  
 Hearts,



Hearts, and see your states and conditions, and how you stand, and what you can witness of the Life of God made manifest in you, for it is the Life that distinguisheth, and out of the Book of Life shall all be judged; and therefore to the Light of Christ which he hath lightened you withal come, that all may be judged by it, which is contrary to the Life of God in you, that so nothing may grow in your Gardens, but the Plant of renown, which is of the Fathers planting, which Plant is pure, and where it grows he delights to water it, and dress it, that it may bring forth more Fruit to the Praise and Glory of his Name; and as this Plant grows up in you, the Plants of self and of your own planting is by it made manifest, and as it is loved and obeyed, all that is of self is rooted up and destroyed, and turned from, and judged, and condemned by that Plant of renown

which is not of self but of the Lords  
 right Hand planting, and this is a  
 plant of Righteousness; and all who  
 witness this Plant grow in their  
 Gardens witnesseth a holy Life and  
 a pure Conversation, and Redemp-  
 tion from the filthy pollutions of the  
 World, and the heathenish Customs  
 and vain Traditions, and untoward  
 Conversation which the heathenish  
 World lives in which knows not  
 God: And therefore dear Friends, my  
 desire and Prayers to God is for you  
 all, yea, my Bowels ears for you,  
 that you may grow up into the Life  
 of God; yea, God is my witness, I  
 desire nothing more of you, then to  
 hear of your Welfare in the Lord,  
 and your growing up into the Image  
 of God, that you may come to wit-  
 ness the Glory of the first Resurrecti-  
 on, that you may know, as you  
 are known, and that you may know  
 your selves redeemed out of the  
 Curse, and to know us and others  
 in

in that which is Eternal, which is not of this World, but redeems out of the carnal, up into the Eternal, out of the World, and in that wait to see the corruptible put off, and incorruption put on every one of you in particular, that the old Man may be put off, and the new Man put on, which is shapen in Righteousness and true Holiness, and where this is enjoyed and fulfilled the Fruits of it will appear, and the Life and conversation will witness it; and therefore truly my desire and Prayers to the Lord is for you, that you may not be deceived with an outward knowledge & comprehension of the Eternal Truth of God without you, while you are not come into the pure Life, and so rests in the shadow and in the form, short of the substance and of the Life; and therefore I exhort you all in the Name of the Lord, and in the Bowels of tender love unto your Souls, that  
you

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you all of you live up according to  
your Measures, that God over all  
may reign in you and be Glorified,  
which is the desire of your Friend,  
who is a Servant of God, and of his  
Truth, witnessed by you, and  
known unto the World by the name  
of *John Camm*. My Wife Salutes  
you all in the Lord, Farewel.

The 20th day of the 2d Month, 1655.

From *Preston Patrick* in *Westmore-*  
*land* to Friends in *Bristol*.

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An

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An Epistle of *John Camm's*  
to Friends.

**T**O all my dear Friends, Brethren and Sisters, in the eternal Fellowship begotten again, to a lively hope, by the immortal Word of God, and born of the immortal Seed, which is but one, in which our Union stands forever; unto you all I say, whose outward Being and Residence is about *Preston, Hutton, Grayridge, Kendal, Underbarrow, Powbanke, Swarthmore*, and the upper-end of *Lancashire*, and to all the rest of the Babes and Lambs, and the Plants of my heavenly Fathers planting, Grace, Mercy and Peace from God the Father, and from the Lord Jesus Christ, be multiplied upon you all, who abide faithful, and walk as becomes the Gospel of  
our

our Lord Jesus Christ, according to your own measures, which you have received from him, that he may be glorified by his own. And now dear Brethren and Sisters, I Exhort you, and Warn you, or rather I Beseech or Intreat you, that every one of you walk worthy of your Calling whereunto you are called, for Holy is he that hath called you; and he hath called you unto Holiness, without which none shall ever see God, and take heed that none turn his Grace into wantonness, and trample upon the Blood of his Covenant, and so despise the day of their Visitation, but prize the time, for it is precious, and while you have the Light walk in it, and strive to make your Calling and Election sure, for many shall strive and shall not be able, because they strive amiss; and take heed that none of you come short of your Crown, in sitting down by the way, and getting into the comprehension

prehension before the Life, and there you build in the Air without a Foundation, and is gone away from the corner Stone, and you and your building shall perish together, and therefore all to take heed to the Measure of Life, received, that in it you may be found in the day of the Lord, which will be a sure hiding place for you, in the Day of his fierce Wrath, when he comes with ten Thousands of his Saints, to take Vengeance upon the wicked, and upon all you that hold the Truth of God in unrighteousness; but all you who fear the Name of the Lord, and walk up unto him in a pure Godly Conversation, the Son of righteousness to you is risen with healing under his Wings, and the day of glad Tidings is come unto you, and the Winter is past, and the Storms and the Showers is over and gone, and the spring time is come, and the Flowers appear upon the tender

der Grass, and the Voice of a Turtle  
 is heard in our Land, Glory and  
 Praises be to the Name of the Lord  
 for evermore, who hath loved you,  
 and washed you in the Blood of his  
 Son, and made you a kind of first  
 Fruits unto God, to walk up to the  
 Praise and Glory of his Name,  
 who hath called you, where your  
 strength and rest is forever; And  
 therefore all dear Brethern and  
 Sisters, in the Eternal Covenant of  
 Life, stand fast unmoveable, un-  
 shaken in the Rock of Ages, which  
 never changes, but abides for ever-  
 more, there is your Shield, and there  
 is your Refuge, there is your Castle  
 where the Enemy cannot storm you,  
 nor the wild Beasts devour you,  
 in the living Measure of the living  
 God, where the living is refreshed  
 with the fresh Streams which flows  
 out from the Eternal Fountain of  
 Love, which refresheth the City of  
 God, which City you are, as you  
 abide



abide in your Measures, for you are the Temples of the Holy Ghost, but if any Man defile his Temple him will God destroy, for no unclean thing can dwell with him: And therefore I exhort you all, that you be faithful to the Measure of Light, which is pure, it being the guide of your minds, will lead you out of all impurity, and uncleanness; for he that is the Light is the Messenger of the Covenant, and by his Light shining in you, he is come into his Temple, to sit as a Refiner, and as a Fuller, to purifie the Sons of *Levi*. Now the Light which comes from Christ Jesus being the guide of all your minds, leads you up into Unity with him, from whence the Light comes, and there we are one for evermore, and cannot be separated: Now the Light shining in the Conscience, it makes manifest all the dark ways, and rips up Man, and discovers all deceit and judges it, so that  
which

which lies betwixt the Light, which  
 shines in the Conscience and the  
 Soul, comes to be judged and cast  
 out, and so the dead comes to hear  
 the Voice, and the Graves comes to  
 be opened, and the quickning Spirit  
 to be witnessed, and the Light and  
 the Soul comes to be joyned, and  
 here the Lord comes to be praised by  
 the living, for its the living that prai-  
 ses him, for the dead and they that  
 go down into the Pit cannot praise  
 him, and all they who are in death,  
 who knows not Redemption by  
 the Light, to them this is a Mystery,  
 and the sealed Book, that neither  
 the Learned, nor unlearned can read  
 in the disobedient and dark nature,  
 which is shut out from God forever;  
 but to you who follow the Lamb,  
 in the Regeneration, through the  
 Tribulation, this to you is unsealed,  
 and you are made witnesses of the  
 Sufferings, and Death, and Resur-  
 rection of Christ in you, which is  
 the

the hope of your Glory, and to you it is given to know the Mysteries, but to others it is a Parable, and must not be revealed to them, for blessed be the Name of the Lord, it cannot be known but in the pure Life, as its lived in, and here the wisdom of the wise is confounded, and the Counsel of the Prudent is brought to nought, by the Eternal Counsel and Wisdom of our God, Glory to his Name for evermore. And now my dear Brethren and Sisters, as one with you in the Eternal Covenant of Life, according to the Measure of Grace received from God, I write unto you as a Brother, and a Servant of the living God, having received the like precious faith with you ; I say, I write unto you to stir up your pure minds, or to put you in remembrance of the Grace of God to you, as one who desires the good of your Souls, as my own, and the recovery of the  
Image

Image of God, and am a Sufferer with you for the Seeds sake, but waits in Patience until the day of deliverance of it from the bondage of Captivity, which the Lord is bringing to pass in this his day of Power ; and now Death and Hell must give up their Dead, for Death is now come to be swallowed up of Victory, and all who abide faithful to the end, shall witness the Sting of Death taken away ; the which in measure I witness, and now wait ready to be offered up, being in weakness of the outward Body, but in much peace and quiet in the inward, praised be the Lord forever, and not knowing that I shall ever see your Faces any more in the outward, but steadfastly believes to meet you, and to be joyned to you in the Unity of the Body, whereof Christ Jesus is our Head, where the Bond of  
peace

peace and love is kept, and where all Sorrows and Troubles is done away : and for this cause was I moved to write unto you these few Lines, as an Epistle to be read and witnessed in the Hearts, where you may read me continually in the Measure of God, which is but one, in which we own, know, and read one another, where the World knows us not.

And now, to the Lord God and to the Word of his Grace I commit you, which is able to keep you and preserve you pure, and spotless, and undefiled, and will present you blameless unto the Lord, if you abide in it, and will give you an inheritance amongst them that are Sanctified ; and therefore be faithful unto the end, for he that endures unto the end shall be saved, but he that turns back, my Soul taketh no pleasure in him, saith the Lord ; and therefore

therefore bold and valient be for the Truth upon Earth following the Captain of our Salvation; Christ Jesus the high Priest of our Profession, who endured the Cross, and despised the Shame, and sat down at the right Hand of God the Father forever, and hath led Captivity Captive, and hath given to us the Comforter, the Spirit of Truth, which the World cannot receive, but leads us into all Truth who are giuded by it, and is the Worlds condemnation: This lay upon me to write unto you being weak upon my Bed, in Compassion and love to all your Souls, who desires the Growth of every Plant of my Heavenly Fathers planting, that they may bring forth Fruit to the Glory of his Grace; for herein is he glorified, that ye bring forth much Fruit: So in the Eternal unchangable, ever living, and never failing.

failing Love of God, in that I bid  
you all farewell.

And in that am I knit and united  
unto you; and death cannot be  
able to separate us, for in that Love  
there is Union for evermore,  
and so I subscribe yours in that,  
and known to the World by the  
Name.

*John Camm.*

This was given forth at *Bristol* when  
he lay in great weakness upon his  
Bed on the Year 1665.

K

*John*

( 40 )  
**John Audlands and John  
Cam's Letters,**

*To all dear Friends who love the  
Light, in about Bristol.*

*Dear Friends,*

**Y**ou whose minds are turned to-  
wards God, by the pure Light  
of God, to wait upon the Lord in  
his Fear; Grace, Mercy and Peace  
from God be multiplyed in you and  
amongst you; that you may grow  
and abound in the pure Life of God;  
growing up every one of you in  
particular in your own measure, ha-  
ving your minds stayed upon the  
Lord, to wait upon him in single-  
ness of Heart, to be taught by him;  
every one of you walking in the  
Light



Light which leads up to him, there  
you will see the Lord present with  
you; but going out from the pure  
Light, the Vail is drawn, and the  
Enemy lodgeth upon the Vail, then  
arise Doubts and Fears, Questions  
and Troubles; then you look  
back to that which is behind, and  
forget the Mark which is before;  
but dwelling in the Light, and in  
the pure Fear of the Lord, your  
minds will be stayed, patiently to  
wait as the new-born Babes to be  
refreshed with the Milk of the  
Word; and then you will know  
the gentle leadings of the Father,  
and the green Pastures and the still  
Waters, and the Dew from above  
upon the tender Plants, and the  
watering of the Plants, that you  
may grow as Plants of God, plan-  
ted into the true Vine, growing in  
the Vine, sitting under the Vine,  
and abiding in the Vine, that you  
may be Trees of Righteousness, the  
K 2 planting

planting of the Lord, that God alone may be exalted in you. Oh, dear ones, our Bowels flows out to you, and is poured out to the Lord for you; we are bound to you, even with the Bond of Love, even the same Love as we had loved with-  
 al, the same runs out freely to you; and as we said to you, the same we say again, prize the day of your Visitation, that you may know the things that belong to your eternal Peace; and dwell in the Light, and walk in the Light, and meet together in the pure Fear of the Lord; and dwell in Love, and have no Fellowship with the unfruitful works of Darknes, but reprove them, and thou that reproveth must be clear, or else thou judgeth with that which must be judged; so judge your selves first every one, let self first be judged and condemned, and that which judgeth and condemneth self, let that speak and act,  
 and

and reprove unfruitful works, and then your Fellowship will be in that which condemns self; and then you will meet in the fear of the Lord, and discern between the Righteous & the Wicked, and know the Voice of Christ and follow him, and be subject to his Yoke; and endure the Cross, and rejoyce in the Cross of Christ, and Minister in the Cross, and have no Unity with that which is out of the Cross; who mind earthly things, such are Enemies to the Cross, such are in the Hypocrisie, and in Presumption, speaking high words, but run before the Light, and lead up into the Air. Therefore all dear Friends, we do Exhort, Charge and Command you to walk in the Light, and in the Cross, that you may have Unity in the Life of God; and that you may discern between the Holy and Prophane, and receive not every Spirit, nor believe not every spirit;

rit; In the Bowels of Love do we beseech you to walk worthy of your Calling, Holy is he that hath called you, Holiness becomes his House for evermore; let the Holy guide your minds, and it will lead you into Holiness, into Pureness, into Meekness, into Love, into Unity, to watch over one another, and to mind the good of one another, and to be of one Heart, of one Soul, of one Mind, all guided by one Spirit, and walking in one Light, all pressing on in one way, which leads to Life; and so all will come to witness one Life, and one Teacher; and you will see the Word within, and the Law within, and the Fear of the Lord within, which will keep your Hearts clean, and then Wisdom will be made manifest in you, and the secrets of the Lord revealed in you, which secrets are revealed to Babes, not to the Wisdom of the World; so dwell in  
 Wisdom

Wisdom, that you may know what  
 speaks, and to what you speak, that  
 none cast a Pearl to Swine; but  
 keep in the Unity, and wait in Pa-  
 tience, waiting for the Promises to be  
 fulfilled in you; when trouble comes  
 be content, wait low in Patience;  
 when Joy comes, be low in the pure  
 Fear; and keep low, and dwell in  
 the pure Wisdom of God, and the  
 Lord God of Light, Life and Power  
 be with you, and go along with  
 you, that you may grow up in him,  
 and have Dominion over the World,  
 that you may all dwell within; and  
 mind the Just to guide your minds  
 continually; we are with you writ-  
 ten in your Hearts, you may read  
 us daily, we even Travel with you,  
 and long after you, that you may  
 all wait to know Christ formed in  
 you, that we may rejoyce together  
 for evermore, over the Heads of our  
 Enemies. Dear Hearts, in the eter-  
 nal Love and Life of our God, do

we reach to your dwelling; in the  
 pure Life you will see and feel us  
 present with you, and we have  
 Unity with as many of you as are  
 faithful in your Measures; so every  
 one in your Measure wait upon the  
 Lord, that you may know Redemp-  
 tion from the World, and so be wit-  
 nesses of the Son of God, by the  
 same Witness as raised up him, by  
 which he bears witness against the  
 World, by the same Spirit you be-  
 ing raised will bear witness against  
 the World; so every one dwell in  
 that which judgeth the Earthly, and  
 works out the Earthly, that you  
 may know the Earthly wastes, and  
 the Earth grow feeble, and the  
 Gods of the Earth famished, and  
 the ground of Thoughts and Imagi-  
 nations removed, and the Covering  
 taken off, and the Vail rent, and  
 the Serpents head bruised, and the  
 Seed of the Woman brought forth,  
 which all the Promises are unto, Yea  
 and

-and Amen in Christ, which Seed is  
 but one, which Seed is Christ, which  
 Seed will not Bow and Worship the  
 Devil for all the glory of the World,  
 but overcomes and gets the Victory:  
 So all be watchful when Temptations  
 come; keep low and still in patience  
 waiting upon the Lord, that he may be  
 feared and honoured, who will provide  
 a way to escape. So dear and tender ones,  
 in the pure *Light of God* wait, and there you  
 will grow in discerning, & in *Wisdom*, & in  
 pure Fear, and there Love will be in-  
 creased in and among you; and the  
 Unity of the Spirit will be known; so  
 all walking in the Spirit you will not  
 fulfil the Lust of the Flesh. Dear Hearts,  
 we write to you, to stir up your pure  
 minds by way of Remembrance: Little  
 Children, keep your selves from Idols:  
 The mighty God of Life keep and pre-  
 serve you in the pure Life of God,  
 Farewel

Farewel; your Friends in the Un-  
 changable Everlasting Bond of Love  
 and Peace, Brethren and Compani-  
 ons, to all who are in Tribulati-  
 on, in the Kingdom of Patience  
 of Jesus Christ.

*Read this amongst Friends at the  
 Meeting.*

Hereford, the 25th  
 day of the 7th  
 Month, 1654.

John Audland  
 and  
 John Camm.

**Edward**



*Edward Pyot,*

**D**EAR Heart, we are now at *Hereford*, but we are ready to go this day Ten Miles to a Meeting at *Bramyard*; we had two Meetings yesterday at Captain *Hirings* House; the Governor and his Wife was there the latter part of the day; and the joy of the Lord is our strength, his Power is with us; all was silent there. This is the day of *Israels* return out of Captivity; joy for evermore will be your Portions; waiting upon the Lord, you will witness the gathering into the Fold; so God Almighty keep thee, and all of you in singleness up to him, that he alone may be Exalted. Salute us dearly to thy Wife, and to all Friends as if we named them one by one; we  
are

( 50 )  
are bound to you by the Bond which  
never can be broken ;

*Farewel.*

Remember us to Captain Beal  
and his Wife, and to them at the  
*Red-Lodge,*

*John Audland,  
John Cannon.*

---

*Dear and loving Friends,*

**I**N that Unchangable, Eternal E-  
verlasting Love of our Father  
we Salute you, even that Love with  
which I am loved of my Father, that  
Love flows out unto that of God  
in every one of you, without re-  
spect of Persons, for you are all of  
you dear and near unto us, as you  
abide in that which doth Convince  
you ; but turning from that by  
which your Hearts and Minds are  
knit together, and brought into the  
Unity,

Unity, your minds being turned  
 from that, then the Unity is broken,  
 and the Bond of Peace and Love is  
 broken, and that doth make a Rent,  
 and a Breach, and Schism amongst  
 you; for turning from the pure E-  
 ternal Light of God, which leads  
 up to the door into the Sheep-Fold,  
 and so would lead you into the King-  
 dom of God, where there is Rest,  
 Joy and Peace for evormore; but  
 your minds turning from this, you  
 turn into the Carnal and into the  
 Visible, and so self gets up, and  
 from that nature proceeds self Sepa-  
 ration; and here the haughty na-  
 ture gets up self-Exaltation, and  
 the Just suffers, and by that nature  
 the pure is Crucified and Slain; and  
 then Carelesness and Sottishness,  
 and self-Love abounds, which is to  
 be Judged and Condemned by the  
 Light and by the Life; and from  
 the Life of God do I declare against  
 all that nature in every one, that by  
 the

the *Light of God* which you have all received a Measure of, you may come to see that *nature* in every one of your selves, which disappoints and separates you from your Head, that by the Light that nature may be discerned, and so judged and condemned by the Light: But first every one come to know Judgment set up in your selves, and self in the particular judged, that Judgment may be set up in the Earth, that the Inhabitants thereof may learn Righteousness, and so Judgment being passed upon the Rebellious and Uncircumcised in your particulars; and you walking and dwelling in the Life according to your Measure, then may you boldly reprove others who walk not up according to their Measure; for the Beam being cast out of your own Eyes, you will see perfectly to pull out the Mote out of your Brothers Eye, but it must be first out of your own, or else

else you are Hypocrites; And so  
 I charge you all in the Presence of  
 the Lord, every one to keep your  
 own Habitations, and to be faithful  
 to your Measures which you have  
 received of God; and you will  
 come to grow and increase in the  
 increase of God; and abiding in  
 the Vine you will become fruitful,  
 and you will become Beautiful and  
 Comely, Sweet, Precious and Love-  
 ly in the Eyes of him who hath  
 loved you with exceeding great  
 Love, and with loving kindness hath  
 he drawn you in Measure out of the  
 filthy Polutions and Heathenish  
 Ways and Worships of the World,  
 and hath opened your Eyes, and  
 letten you see all things openly un-  
 der the Sun; and by the pure eter-  
 nal Light which hath shined into  
 you, by it you see the pure Path  
 and holy Way which leads up to  
 God the Father of Light.—Oh, dear  
 Hearts, prize the eternal Love of  
 God

God unto you, and walk answerable to that Love which is manifest in every one of you, for it is great and rich Love; Oh the abundance of his Love and Free Grace, let not his Benefits slip out of your minds! Oh what manner of Love is this, that we should be called the Sons and Children of the most high, therefore doth not the World know us. Dear Hearts, walk in the pure eternal Love and Light of God, that so you may come to the pure Life of God, to follow the Captain of your Salvation, who was made perfect through Sufferings, that you may endure the Cross, dispise the Shame, and so come to partake of the Immortal Crown of Glory, which never fades away: Oh, my dear ones, you are written in my Heart, and I cannot forget you, yea, truly I am often with you in the pure eternal Love and Life, and my Love runs out to you, and my  
 Life

Life is with you, and our Rejoycing will be to behold your Faces, and to find you walking up orderly in your *measure*, that when we see your Faces in the outward, we may see you Beautiful, Comely, Fresh and Green, casting a goodly Smell to all that come nigh you, that so you may Preach to the Heathens by your Pure, Holy and Godly Conversation, letting your Light shine forth in your lives, that all who see your Conversation who are Enemies to the Truth, may have their Mouthes stopped, and be ashamed and confounded, and be made to confess the Lord is with you: So my dear Hearts, all as one, who abides in that which is one, which unites and knits your Hearts together, and gathers up into its self, in that we are with you present, in that dwell, and there you will be preserved and kept, safe from your Enemies: And

L

the

the Eternal Everlasting Love of God  
over-shadow you, and keep you in  
the pure Fear and Power of the Lord  
over all the World to remain; and  
so we cease to Writ, but not to Love  
you, and Pray for you, and remain  
your *Friends* in the unchangable  
Love of God.

*John Camm,*  
*John Audland,*

~~the Lord is with you: so my dear  
Heart, all as one, who abide in  
that which is one, which unites and  
unites your Hearts together, and un-  
ites up into its self in that we are  
with you present in that dwell-  
and there you will be preserved and  
keep the Lord your Father: And~~



*John Auland's & John Camm's  
Letter to Friends at Bristol.*

**D**earely beloved in the Lord Jesus Christ, you whose minds are turned towards the Lord, upon him to wait, to receive the hidden Treasure, which comes from above; Grace, Love and Peace be unto you, in you, and among you, that you may grow in Grace, in Love, in Purity, and in the Fear of the Lord, this Peace is to you who are waiting upon him, from whence peace comes, to that which is not of the World, but is contrary to the World, and gives Victory over the World, and bears Testimony against the World: for wo unto the World, no peace unto the Earth, but a Sword; and all which is contrary to the Light, is to be cut down.

with the Sword, and the Sword is drawn, and all that must be cut off, which is against the raigne of the Lord Jesus; therefore all wait in the true discerning, and in the true judgment, that you may know the redemption of the Soul; And prize the Love of God to you in visiting you, and letting you see the wayes of the World, and the worships of the World, and his Love hath been and is shed amongst you; so in the pure Light abide, which is your Eye, by which you will see the Lords Love to you, and wait in it, that you may know the washing and the cleansing by the Blood of Jesus, which Purifies the Heart, and Sprinkles the Conscience, and so the Mystery of Faith you will know; so this is the Word of the Lord to you, to exhort you and charge you, that you all wait upon him, from whence strength comes, that your strength may be renewed, that you may grow

grow dayly, and increase in the Riches of the Love of God, and that you meet often together, and dwell in Love and in the Bond of Peace, and joyn to nothing which is contrary to the Pure Life, for thou that joyns to that which defiles, the wo is upon thy Head from the Lord God, and there is the Hypocrite and the Dissembler, which hath the Form but not the Power, whose mind; joyned to the Harlot, and wo is the end of that profession; therefore all dwell in that which keeps pure in the Measure, that all may be crucified and mortified which is upon the Earth, and from the Earth, and abide in that which mortifies daily and crosseth the Earthly part, and works it out; and this is the Word of God to you, whose minds are turned to wait in that which turns the mind, the same leads up into the endless Life: so the **Mighty** Power of the Lord God be

amongst you and keep you, that all strong holds may be broken down, and that the Word of Life ye may all dwell in, which gives Life, and cuts down all that which is against the Life, so fare you well; The Lord God of Power carry you along on your Journey to the Eternal Sabbath; we are your Servants for the Truth sake, and the Seed sake.

*Salute us to all Friends, our Love flows freely to you, your growth is our joy and riches; growing in the Life, you will see the Crown of Life, and reign over the World; and there we are your dear Brethren, in Joy and in Tribulation.*

*John Auland, John Cann.*

*The*

The Testimony of *Mabel*  
*Benson* concerning *John*  
*Camm*, her late Husband  
 deceased.

**T**His short Testimony I have to  
 bear for and concerning *John*  
*Camm* my dear Husband deceased;  
 that he was a tender, dear and loving  
 Husband to me, one that feared the  
 Lord and was freely given up to  
 spend, and be spent in the Service  
 of Truth, as Hundreds can testifie,  
 his life and delight being therein to  
 the end of his dayes; a pattern of  
 Holiness he was in his Life and  
 Conversation to the Flock of God;  
 he was exceeding noble and faithful  
 in the Testimony of Truth, he never  
 shrunk in the time of his greatest  
 Tryals, which were not a few, the  
 Lord being always with him to the

astonishment of his Enemies ; after he had travelled several Years in the work of the Ministry, though in great Bodily Weakness, the Lord was pleased in his Mercy to bring him home to his outward being, to finish his course in much Peace, to my great satisfaction, the which in Measure abated my sorrow in the loss of him as to his Bodily presence, together with my being well satisfied, that he is at rest with the Lord, and made richly to partake of the joys of Heaven in everlasting Life, therein to praise the King of everlasting Glory unto all eternity,  
*Amen.*

*Mabell Benson.*

*John*

---

John Audland's *Letters*  
and *Epistles*,

---

To Friends, soon after he was  
gone forth in the Ministry.

*Dear Hearts,*

**I**N the eternal Truth, every one  
in your Measures, mind your  
own condition, and be Low, Meek  
and Humble, for such the Lord  
teacheth. Mind the fear of the  
Lord, always to dwell in it, that  
his secrets may be opened, for  
in the fear the secrets are made ma-  
nifest; and the Pure know the se-  
crets, but the Wisdom of God is  
hid from the vulerous eye; but that  
eye which comes out of Death, com-  
prehends Death and the Grave, and  
sees

sees God, which no Man can, but  
 the Son declares him, for he sees him.  
 Now dear Hearts, wait for the Son  
 to be made manifest in you, every  
 one in particular; keep your Eye  
 single, that your whole Body may  
 be full of Light. My dear Hearts, be  
 bold in this day of the Lord, and va-  
 liant for the Truth upon Earth, you  
 who are redeemed from the Earth  
 up to God, to serve him, and are  
 called, let nothing stand between,  
 but keep open that Eye which com-  
 prehends all the Earth; keep out  
 the Earth, lest that the Eye be va-  
 led; keep clean within, that no-  
 thing grow up within, but what is  
 pure, that so you may discern the im-  
 pure; and you who are kept pure,  
 be hold to reprove the Unfruitful  
 works of darkness, and have no  
 Fellowship with them, neither with-  
 in, nor without, for if any thing be  
 spared within, it will spare without;  
 and to be Rebellious, is as the Sin of  
 Witchcraft.



Witchcraft. Oh, my dear Hearts, my care is, that you grow in the Truth, and that you may keep single every one in your Measure; take heed of coldness and dulness in any, but dwell in Authority, and speak in Authory, that deceit may be confounded and banished from among you, that so the Pure may be cherished in the Truth; none be Careless, but be Watchful, and Watch one over another in Love, that you may be established in Righteousness, that the Land may rejoyce, and the Peaceable flourish, and all the Unrighteous be cut down by the Righteous.

And Friends, dwell in the Power of Truth, and mind the Presence of the Lord with you always, which keeps bold, and causeth you to tread upon all the Worlds Ways, Words, Worships, Priests and Deceits, that so you may be fed upon the Mountains in a large Pasture.

Dear

Dear Friends, mind your daily feeding in that which is eternal, and feed not the Carnal, nor labour not for the Bread which perisheth, but for that which endureth for ever. And all Friends, take heed of looking back, for if any draweth back my Soul hath no pleasure in him: But all dear Friends, press forward in the strait way; my Hearts desire and prayer to the Lord is, that you may grow and increase in the Increase of God, and that you may all be Faithful, for there is your Crown. Oh, be Faithful to the end, that you may inherit all things, and be partakers of that which never shall have end; and keep in the Cross daily, which will Crucifie daily, and Mortifie daily your Affections which be upon Earth; for the day of the Lord is approaching, the good and happy day, glad-Tydings to the Prisoner, but a day of Terror to the Wicked, and to all that  
live

live in filthiness, who profess much Love to God with their Mouthes, but the Heart going after Covetousness: And a word to all you who are in that condition, who draw near God with your Mouthes, but your Hearts far from him; to you who are convinced of the Truth of God, and denies the Priests in words, and come to Meet amongst the Saints, and sits like them, but do not forsake your Sins, nor own the Cross of Christ, so as to live in it, and so you give occasion to the World, to speak evil of the Gospel of Christ; now to such I say, from the Lord, Depart ye Workers of Iniquity, terrible and dreadful is the day that shall come upon you; wo unto them that cover with a Covering, but not of the Spirit of the Lord; Fear the Lord and tremble before him, and prize your time while it is called to day, for the Lord is near, and if he find you eating and drinking

ing with the Drunken, he will cut you assunder, and give you your Portion with Hypocrites. But all my dear Friends, dwell in the Power of the Lord, and let not your minds be stained, but keep single, and stand uncovered, that so you may discern all those that are covered, and reign above them in the eternal living Truth of God, to his praise for evermore; Praises and Honour to our God for ever, who is worthy; for all is falling before him. My dear Friends, the Harvest here is great, even all the Fields are white, and all the dumb Dogs, and idle Shepherds, Drones and Loiterers, run, quakes, trembles and flies before us; but the Sword of the Lord is in the hands of the Saints, and this Sword divides, hews and cuts down Deceit, and so way is made for the pure Seed to arise and reign above all, which conquers all, Praises be to the Lord for evermore.

Dear

Dear Friends, the Work of the Lord is great, and many are Convinced of the living Truth; and I really see the Lord will raise up to himself a pure and a large People, to Serve and Worship him in Spirit and in Truth.

*Farewell.*

My dear Brother and fellow Labourer  
to Edward Burrough Salutes you all  
in the Lord; and the everlasting  
God of Power keep you all pure to  
his everlasting Praise; All ye  
Saints of the Lord, Praise ye the  
Lord and Magnifie him for ever.  
Your dear Brother in the Truth,

*John Audland.*

---

*John*

*John Audland his Epistle to  
Friends, from Chester City  
the 5th of the 5th Month.*

**D**EAR Friends and Brethren in  
the Eternal Truth of God,  
Members of the same Body, par-  
takers of the unsearchable Riches of  
the love of God, which love endures  
for evermore, Oh! my dear hearts,  
press on in the strait way, forget-  
ting those things that are behind:  
Every one of you in perticular, mind  
to dwell in the pure fear of the Lord,  
which will keep you pure and single,  
to stand in his counsel, that so you  
may reign above the Earth, and re-  
joyce over the heads of all your E-  
nemies, walking in the Light of the  
Lord; And dwell in the Light, and  
with it you will see and know all the  
wiles of Satan, who would lay snares  
for

Innocent; and in the power of the Lord stand, that you in his power may have Victory. My dear Friends, what I declared to you when I was present with you, the same do I now write to you, and in the Spirit I am present with you; and therefore in the Name of the Lord, and in his fear, put on boldness, put on courage, put on strength, every one in your measure stand, and be faithful in the Work of the Lord, as his Witnesses against all the World, for unto this are you called to cast off every weight and burthen, and to run with patience the race before you, the way is strait and narrow, no unclean thing must enter, nothing that defiles must enter: unto this are you all called, to put off the old Man with his Deeds, to die daily, to forsake the World, to deny all, to lay down your lives, and to take up the Cross of Christ daily, and have no fellowship with unfruit-

M

ful

ful works of darkness; God is pure, he calls to purity. Oh! my dear Hearts, as you abide faithful, you are my joy in the Lord, my Prayers are for you; God is my Witness I make mention of you daily to the Lord: my dear and tender Plants of God, as you grow and increase in the Increase of God, my joy will increase; Oh! stand steadfast as faithful Servants, every one upon your watch; that you may partake daily of the Joy of the Lord, and walk worthy of the Love, which the Lord hath manifested unto you, watch over one another in Love, in Bowels, in tenderness, in compassion to that which is pure; and rule over all deceit, tread upon it, and reign over it, dwell in discerning every one, and suffer not that to speak which is not of God; but all wait in Love, and walk in Love, and the Body edifies it self in Love; and the God of Peace and Love keep you pure to his eternal Praise; to all the honest in heart, I  
 speak,



speak, walking in the pure Light of  
 the Lord, that you may have Do-  
 minion over all the Earth, and  
 earthly minds: And so such I say,  
 who are convinced by the Light of  
 God, but doth not walk in the Light,  
 How will you escape? The Lord is  
 dreadful, his Terreur will surprize  
 all Hypocrites, the witness of the  
 Lord is against all such, and his  
 Judgments will take hold upon you,  
 his hand you cannot escape; I say to  
 such, as I have often told you, yea,  
 I have told you Weeping, such are  
 Enemies to the Cross of Christ,  
 and by him are you to be Slain,  
 who refuse him, and will not have  
 him to Reign over you; and there-  
 fore by the Dreadfulness of the Lord,  
 I charge you to walk in Obedience  
 to that which is committed to you,  
 that every one of you may deny those  
 things which the Light in the Con-  
 science bears witness against: And I  
 charge you give no evil Example in

M a

your

your Walkings, nor in your Meetings; in your Meetings be watchful, bear Reproof patiently, examine your selves, let the Light search you, and you will see Reproof is to you who doth not walk in the Light; and in your walkings be watchful, have no fellowship with the world; for that which is of the world, and you that have fellowship with the world, cannot bear witness against the world: And therefore come out, be seperate, touch no unclean thing, and fear the living God who searcheth all Hearts, and his reward is with him, to give to every one according to his deeds: But to all you that are faithful, the Joy of the Lord is your strength, the Arm of the Lord is with you, the Sickle is in your Hand, thrust in the Sickle, for the Earth is ripe, the Press is full, the Fats overflow, the Glory of the Lord is appearing to shake terribly the Earth,

Glory

Glory to him for evermore : Fare-  
wel.

All my dear Hearts, my Bowels  
run out freely to you, I am with  
you daily in that which will never  
Wither : The Lord God of Power  
keep you pure, every one in your  
Measure, to his eternal Praise : my  
Love is to you all, and remember  
me dearly to all Friends every  
where.

Your dear Brother, a servant of the  
Lord, and in him can we never be  
separated.

*John Audland.*

Dear

**D**ear, and well-beloved Friends,  
in the pure Love, Life and  
Unity of the Spirit, do I Salute you,  
and Greet you in the Unity of the  
Spirit, am I with you present, and  
our fellowship doth endure forever,  
walking in the Spirit, and keeping  
the Unity of the Spirit, then are we  
present in the Spirit: But who  
walk after the Flesh, and live in  
the Flesh, and to the Flesh, such  
are not present in the Spirit, who  
lives not in the Spirit, and all such  
Fruits will dye and wither and fade  
away. Now my dear Friends, in  
love and life wait in your Measure  
of the Spirit, that you may profit  
and grow up in the Spirit which is  
pure, and purifies, and leads up into  
Purity, and Holiness, and Righteous-  
ness in which stands the Kingdom of  
God; and nothing that is unrighte-  
ous can enter into that Kingdom  
which stands in Righteousness  
where

where the Lamb dwells, who is the  
 Light of the Holy City which is the  
 Habitation of the Righteous, where  
 the Throne of the Lamb is exalted, &  
 all Crowns cast down, and the Lamb  
 alone Reigns, and they who follow  
 him, whose Garments are washed,  
 who have come thorow Tribulation,  
 who stands before the Throne, sing-  
 ing the Song of *Moses* and the Lamb,  
 who are redeemed from among men;  
 Glory, Glory for evermore, unto  
 him who Reigns over all, who is the  
 faithful witness, who was dead, and  
 is alive, and lives for evermore, out  
 of whose Mouth proceeds the two  
 edged Sword which cuts and divides,  
 which is as a Fire, and as a Hammer,  
 by which Sword the wicked is slain,  
 and none that defiles can escape it, for  
 it turns every way to keep the tree of  
 Life, and none have right to eat of the  
 Tree of Life but they that enter in at  
 the strait Gate, and stands pure before  
 the Throne of the Lamb: from his  
 Throne proceeds the River of living  
 waters

Waters, where the Hungry & Thirsty are refreshed and satisfied; and by it the righteous man is planted; & his fruit shall never wither, nor his leaf shall never fade, but shall be as a fruitful Branch abiding in the Vine, and growing in the Vine. Oh; my dear Friends, abide and continue in that which hath called you, and prize the Love of God, never let his Benefits go out of your Minds, dwell low and single in the Fear of God, that you may be kept open and tender, in Love and Unity to grow together, and there am I with you in Bowels of love and tenderness; God is my witness, my heart Burns within me to you, and my Life reacheth to the Life in you, and I have great breathings in my Spirit to the Lord for you; Oh, let me be refreshed in your growth, my well-beloved Ones in whom my Soul delighteth, that we may travel on together, and feed together on that which

which lives for evermore, and gives  
 Life for ever more; be not weary, nei-  
 ther faint in your Journey, my dear  
 and precious Ones, but wait upon the  
 Lord God, and your strength shall  
 be renewed daily, and your Life re-  
 freshed daily; be faithful, and abide  
 in the daily Cross of Christ, endure  
 it, and the Enemies of God will be  
 cut down by it, and the residue of the  
 Heathen will be Crucified, and  
 Christ alone Reign, and all those be  
 cut down that would not have him  
 to Reign, such are Enemies to the  
 Cross, and their end is Destruction;  
 have no fellowship with such, I ex-  
 hort and charge you from the Lord,  
 who is arisen in his Power to redeem  
*Sion*, and to take Vengeance upon  
 all his Enemies; I am melted to  
 melt you, in pure love and tender-  
 ness; I am even broken to break you,  
 the Searcher and Revealer of all  
 Secrets, bears me witness that I lye  
 not; and I am charged to charge  
 you

you to abide in the daily Cross of  
 Christ, that the Just may reign, that  
 the Living God may be exalted a-  
 mongst you, whose name you bear ;  
 And therefore what manner of Per-  
 sons ought you to be. Oh, I even  
 beseech you, that you walk worthy  
 of your calling, in Bowels of love :  
 My dear and well-beloved Ones, you  
 bear the Name of the Living God,  
 and his Fame thorow you is spread  
 abroad, and the Dread of the Lord  
 God takes hold upon the Heathen,  
 and now is the Lord making known  
 his Wonders, as ever was in any  
 day, his strange Act is he bringing  
 to pass, and his Work, blessed are  
 your Eyes that see and your Ears  
 that hear, and who are not offended  
 at his coming, but deny all to fol-  
 low him, that you may be found  
 worthy to believe in him, and suffer  
 with him, that you may Reign with  
 him, for evermore. Let it not  
 be a light thing, to any amongst  
 you, that you bear the Name of the  
 holy



holy One, but for his glory by whom  
 you are called, and whose Name  
 you bear, stand single and abide in  
 the Life, and follow the Lamb whi-  
 thersoever he goeth, that the Hea-  
 then may be confounded, and scat-  
 tered, who watch against you, that  
 they might say, where is their God.  
 And now are they gathering toge-  
 ther all their Inchanters, if so be they  
 might prevail; for now the day of  
 their Torment is begun, and the  
 Voice of him that hath roared from  
 his holy Place doth pursue them,  
 and there can be no hiding place  
 found; Terroure, Wo and Misery is  
 coming upon all the Inhabitants of  
 the Earth, let all Flesh bow and  
 tremble before the Lord, his Fire is  
 kindled, and his Sword is drawn, and  
 his Bow is bent, and his Sword shall  
 be made fat with Slain, and drunk  
 with the Blood of his Enemies; the  
 Sword is doubled that no Flesh may  
 escape from the *South* to the *North*:  
 Because of the Tidings, I am Smit-  
 ten

ten to Smite; the Lion hath roared, terrour, terrour to all the World, the day of Visitation is come, the day of Redemption is come, the day of Recompence is come, the Jealousie of the Lord will burn like Fire, and the Word of the Lord is gone forth, and by his own Power shall it be fulfilled: And the Vials, Wrath, Judgment, Vengeance, and the mighty Storm of Hail shall be poured upon the Heathen, and who can stand when God doth this? And this is his day, and by his own Arm shall be performed, the Righteous shall shine forever, and ever, and shall dwell on high, their Bread shall be sure, their Waters shall not fail, the Just God will do Righteously, and the Righteous shall not perish with the wicked; the Lord hath said it: The righteous ones shall be rewarded, and shall Inherit the holy Mountain, and lie down in the Mountain where the Lion and the Lamb lie down together, and the

the Wrath of the Lamb is as the roaring of the Lion, and all who follow the Lamb, the Lion goes before them ; there is your strength, my beloved Ones, stand stedfast and be faithful, and the Lord is with you, and no Weapon formed against you shall prevail: The mighty Power of the Lord God go along with you, to keep you in his pure Power and Life, for evermore ; in which Power and Life I am with you bound up and sealed, and continues forever, to be your dear Brother in the Unity of the Spirit, and in the Bond of Peace. And Grace, Mercy, Peace, Love and Unity from the Lord Jesus Christ be multiplied in you and amongst you, and the God of Power Peace and Love keep you pure and single, and preserve you for evermore. Moved of the Lord ; farewell.

Your Dear Brother in that which never changeth.

*John Audland.*

*John*

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John Audland's *Letter*. &c.

**D**Early beloved ones in the Lord Jesus Christ ; Grace, Mercy and Peace from God be multiplied to you, and in you ; you my dear ones whom my Life reacheth out unto, with whom I am present in the eternal Spirit of the living God in the pure eternal Love and Life of God do I Salute you, and greet you as with a holy Kiss ; the Love of God which is shed abroad in my heart runs forth freely to you ; Lambs of God, Babes of God, to you my Life doth reach : Little Children who are begotten to a lively hope by the Resurrection of the Dead, to you I write from the pure Life, to the stirring up of your pure minds, that in the pure mind you may abide in the lively

lively hope, quietly to wait for the Revelation of the Son of God in you; which is ready to be revealed now in the last time, that you may witness him the second time without Sin unto Salvation, who comes to condemn Sin in the Flesh who is now making himself manifest to take away Sin, that you may witness him without Sin, the Lamb without Spot, who takes away Sin, to know him and be in him, without which there is no knowledge of him, and to abide in him; who gives an understanding to know him which is eternal Life this to witness; & to you this is the Word of the Lord little Children, that you may wait as new born Babes to be fed with the sincere Milk of the Word, that by it you may grow up into him, and in him, who is the Word which reconcileth to God, which hammers down all deceit which burns up all the dross, which treads down all the wicked under his Feet; whose Vesture is dipt in Blood, who treads the Wine Press, whose

Arm

Arm alone brings Salvation to this  
 People, whose Name is called the  
 Word of God, which Word doth  
 divide and separate betwixt the pre-  
 cious and the vile, which Word is  
 nigh you in your Hearts and in your  
 Mouths, abide in it and wait upon it;  
 and take counsel at it continually as  
 at the Oracle of God, by which  
 hearing comes, and faith comes,  
 which gives the victory over the  
 World, and leads you to deny the  
 World; little Children, Heirs of ano-  
 ther World, so in that continue  
 which hath turned your minds from  
 the World towards God, from the  
 Darkness to the Light; which leads  
 up to Christ from the World, and  
 guides unto God, and keeps in the  
 way to eternal Inheritance which  
 never fades; that through many  
 tribulations you may see the entrance  
 into the Kingdom where the World  
 is overcome, and he reigns who  
 overcomes the World; so abiding in  
 him you abide in peace out of the  
 World

World where there is trouble, and there is your reward ; verily my dear ones, all the sufferings of this present World is not worthy to be named with the Glory that is revealed at the revelation of the Son of God ; so in the Light abide which leads up to the perfect Day, and walk as Children of the Day, redeeming your time, and prising your time, the large Love of the Lord and his benefits may never slip out of your minds ; so in the presence of the Lord do I exhort you, my beloved ones in the Lord, and charge you to abide in him, that you may grow up in the Unity of the Spirit, and keep the Unity : that which goes out breaks the Unity ; and to you this is the Word of God, little Children.

*Your Brother in the unchangable Love  
in the eternal Unity of the Spirit.*

The 28th day of the }  
1st Month 1654. }

*John Audland.*

N

A

A Letter sent unto *Charles  
Marshall* by *John Aud-  
land*, 1654.

**I** am moved to write unto thee,  
to stand still in the Light which  
shows thee thy wretched state; by  
that Light, thou comest to see thy  
self where thou art, and how thou  
hast spent thy time; thy knowledge  
of God and profession of God, now  
comes to wither, that which thou  
hast gathered without, perisheth  
and stands thee in no stead; (Now)  
in that, that shows thee thy condi-  
tion, wait, that the judgment of  
the Lord may be made manifest in  
thee upon the head of the wicked,  
and through judgment *Sion* may be  
set free. Abide in that which is the  
condemnation of all that's wicked,  
both within thee and without thee  
start,



start not aside from the judgments  
 of the Lord, for his judgments are  
 righteous, and all his ways are equal;  
 if thou art brought as low as Hell,  
 yea, if thou come to say there is no  
 hope, let Patience have her perfect  
 work in thee, and stand still and see  
 the Salvation of God, and a way  
 will be made beyond thy understand-  
 ing, for the deliverance of the oppres-  
 sed, for the freedom of his chosen,  
 for the bringing of the Prisoner out  
 of the Prison-House: Now, Friend  
 from the Lord do I speak unto thee,  
 to wait in the Light that shews thee  
 thy condition, that thou mayst  
 know one of the Days of the Son of  
 Man, which came not to send peace  
 on the Earth, but a Sword, and to  
 kindle a Fire, and thou wilt love to  
 know his judgments: he comes to  
 shut and to open, thy right Eye must  
 be pluckt out, and that Eye opened  
 which the Prince of the Air hath  
 blinded in the Children of disobe-  
 dience.

dience. Abide in that which judgeth; do not labour to get peace to that, that's now wounded, that the Judgments of the Lord may pass through the Earth, and the Serpents head come to be bruised, and the promise of God be made manifest unto the seed, and through judgment the door of Mercy comes to be opened. Judgment upon the unjust, is mercy to the just, which hath been oppressed by the unjust; And to thee, this is the Word of the Lord; he that comes to the Worlds end, comes to his Wits end; before that World be known, which never shall have end, and that fruitful Field must become a barren Wilderness, and the pure Plant of Gods own planting, must spring out of a barren Ground; so in the Light, which is of God, by which thou seest thy condition. stand and wait for the Power of the living God to be made manifest in thee, that that which hath

hath been high might be brought *low*,  
 and that of low degree exalted, and  
 to thee, this is the Word of the Lord,  
 to that in thy Conscience I speak;  
 by which Light thou now standest  
 condemned, by which Light all that  
 walk in it are justified, and led up to  
 God, and the precious seperated from  
 the vile, & all the wicked cast out, and  
 the elected alone obtains the King-  
 dom: So the mighty God of Power  
 direct thee, and open thy understand-  
 ing, that in his Light thou mayst  
 come to see Light, and by the power-  
 ful Word may be stripped of all, and  
 suffer the loss of all, that God alone  
 may be exalted.

By one who hath suffered the loss of  
 all, and through Death is passed  
 unto Life.

J. A.

A

A Letter sent unto *John Axt-*  
*land*, by his Wife, 1654.

**D**EAR Brother, dearer to me,  
 then ever ; My love flows  
 out to thee, even the same love that  
 I am loved withal of my Father, in  
 that love Salute me to all my Friends,  
 for dear you are all unto me, my  
 life is much refreshed, in hearing  
 from you ; I received thy Letters,  
 and all my Soul desireth, is, to hear  
 from thee in the life ; dear Heart, in  
 Life dwell, there I am with thee out  
 of all time, out of all Words, in the  
 pure Power of the Lord, there is my  
 joy and strength ; O ! How am I  
 refreshed to hear from thee, to hear  
 of thy faithfulness and boldness in  
 the Work of the Lord, O ! Dear  
 Heart I cannot utter the joy I have  
 concerning thee ; thy presence I have  
 continually in Spirit, therewith am I  
 filled

filled with joy, all glory and honour  
 be to our God forever, O! blessed be  
 the Day in which thou wast born,  
 that thou art found worthy to la-  
 bour in the work of the Lord, sure-  
 ly the Lord hath found thee faithful  
 in a little, therefore he hath com-  
 mitted much unto thee, go on in the  
 Name and Power of the Lord Jesus  
 Christ, from whence all strength  
 cometh, to whom be all glory and  
 honour forever, O! dear Heart,  
 go on, conquering and to conquer,  
 knowing this, that thy Crown is  
 sure. So, dear Heart, now is the  
 time of the Lords Work, and few  
 are willing to go forth into it, all the  
 whole World lieth in wickedness  
 doing their own work; but blessed  
 be the Lord forever who hath called  
 us from doing our own work into  
 his great work, O! Marvellous are  
 his Works, and his Wayes past find-  
 ing out, O! Dear Heart, thou know-  
 est my Heart, thou mayst read day-  
 ly

ly how that I rejoyce in nothing more than in thy prosperity in the Work of the Lord : Oh ! It is past my utterance to express the joy I have for thee, I am full, I am full of love towards thee, never such love as this ; the Mighty Power of the Lord go along with thee, and keep thee faithful and valient and bold in his pure Counsel, to stand single out of all the World. Oh ! Dear Heart, all my love to thee is purer then Gold seven times purified in the Fire : Oh ! pure is he that hath loved us, therefore let Purity and Holiness cover us for ever : a joyful word it was to me to hear that thou wast moved to go for *Bristol* : Oh ! my own Heart, my own life in that which now stands, act and obey, that thou mayst stand upon thy alone Guard ; So dear Heart, let thy Prayers be for me, that I may be kept pure, out of all Temptations, singly to dwell in the Life ; So fare well.

*Ann Andland.*

*John Audlands Letter from  
Citsester to Friends at Bri-  
stol, the 26th of the 10th  
Month, 1654.*

Dear Friends,

**L** Ambs and Babes of the most high  
God, who are turned from the  
ways and vanities of the World, and  
who are brought to wait upon the  
Lord in patience and singleness; be-  
ing begotten to a lively Hope, by the  
Resurrection of the Dead, Grace,  
Mercy and Peace from God be mul-  
tiplied in you, and among you,  
that you may grow up in the eternal  
Unity and fellowship of the Spirit,  
to walk in the Spirit, and to wor-  
ship God in Spirit, and by it you  
will see and discern all the wayes and  
vanities of the World, and all the  
worships of the World to be with-  
out

out God, in the heathenish nature, strangers from the life of God without the Covenant of peace, and in the Covenant with Death and Hell, unto which there is no peace: But the Lord God of life and peace is arising, and risen to hew down all deceit, and false ways, and to set up Righteousness and Purity, and to establish his Covenant unto his People; and to bring in everlasting peace by Jesus Christ, who is come to Preach Peace to the Captives, to open the Prison Doors, to set free the oppressed; and to visit the desolate, and to enlarge the Borders of the Barren: and his day is dawning among you, and the day-Star is appearing in you, which will lead to the man-Child, and to the Son of righteousness, which is eternal Life to know him, and be in him; and who are not in him death reigns and rules, and the Bond of Iniquity, and the Chains of Darkness stands, and Binds and Prisons the Just; which  
is



is for condemnation, when he appears, who will judge the Secrets of all mens Hearts: And this is the day of the Lord God wherein he is bringing back the Captivity of his People. And you whose minds are turned to him, wait upon him in patience, having your minds guided up unto him, growing together in Love and Unity, that the Head and Husband may be exalted in all, and then the Bed is not defiled, but the Marriage is honourable; but the Adulterer God will judge and condemn, and such who wander abroad changeth their way, and sets up Idols and strange Gods, and other Lovers, and joyns to strange Flesh, and seeds that which is for Judgment, and to be fed with Judgment. But dear and precious Ones, and well-beloved in the Lord Jesus Christ, dwell in Judgment; the Just delights in it, and the unjust comes to be cut down by it, and through judgment Sion comes

come to be redeemed, and the filthy is destroyed, and Purity and Holiness comes to be witnessed; the Light is that which condemns the unjust: and all waiting in the Light ye have fellowship one with another, and your Unity stands in that which is the Worlds condemnation: and so against all the World ye stand and bear witness by that which is not of the World; but is from above, and leads up into that which is above, and condemns all that which is below, and from below, which is contrary to the Light of Jesus Christ, which Light shews the Door, and guides into the entrance of the eternal Inheritance, and shews you the Inheritance which is incorruptible, which nothing must inherit that is corruptible; so in the Light abide, which leads up to the perfect Day, that you may all walk as Children of the Day, growing up in the true Vine, and abiding in the Vine, that  
your

your Fruit may appear, not as the untimely Figs which fall away; but as that which is founded upon the true Foundation; and will stand and abide in the Day of Tryal; so dear and tender Ones, grow in Love, and let Love be multiplied among you, and wait upon the Lord in the daily Cross that you may be crucified to the World, and the mighty Power of the Lord will appear amongst you, meeting often together; and faint not, neither be weary, the Lord God will appear amongst you, and terrour shall smite your Enemies; so in the Name of the Lord do we exhort you and charge you, to abide in that which you have received from the Lord, waiting upon him in meekness and lowliness; and the humble shall know his way. So keep low and learn, and Grace will be given unto the humble; my Life reacheth to you, my Soul is poured forth to the Lord for you, that you may  
grow

grow and increase in the unsearch-  
able Riches of Christ, and the  
mighty Power of the Lord God  
be among you, and in you, to carry  
you through; that you may inherit  
all things.

I Salute you all in the Bosom of  
Love, and am your Servant for Jesus  
sake, and am with you in Joy and in  
Tribulation.

*John Anland.*

*John*

*John Audlands Letter from  
Kendal, to Friends at Bristol,  
June, 1655.*

**D**Early beloved in the Lord  
Jesus Christ, Grace, Mercy  
and Peace be multiplied in you, and  
among you, that in it you may all  
be established, and grow as living  
Plants, and be fruitful in him that  
hath called you to Grace and Vertue,  
that you may live in it, and abound  
in every good work to the praise of  
the Lord, whose love hath been ma-  
nifested amongst you, and you have  
heard his Voice, and been Witnes-  
ses of his Power, and his eternal Love  
hath been abundant towards you:  
Therefore all Friends, of your high  
calling walk worthy, and press hard  
after the Mark, so running that ye  
may

may obtain, every one of you in particular, abiding in the strait way, and in the Cross daily, which is the delight of the Just, and peace and refreshment to the Just in you all, that in the Just you may all dwell, and then the earthly comes to dye, and judgment is executed upon the wicked, and the Famine comes on all the Gods of the Earth, and the day of separation and sorrow upon all the Lovers, and the Mortification of the old Man, and as that dies the Spirit is quickned, and waiting on the Lord every one, your strength comes to be renewed, and your Life refreshed. So to you all Friends, Lambs and Babes of God, whose minds are staid upon God, their Food you will receive from the living God, and grow every one in your Measure, walking as you have received, and prising the love of God unto you, which hath been and

is large and bountiful, who hath searched you out, who was scattered in the cloudy dark day, and found no rest to your Souls, but wandered from Mountain to Hill, and laid desolate and barren in a waste howling Wilderness, and no eye pitied, but he alone who is mighty to save, hath visited you, and your time was the time of love, and he hath loved you with an everlasting love, and drawn you in much tender mercy, and given his Son for a Light, that you might all walk in it, and have fellowship in it: And now my dearly beloved ones, stand fast in that which brings eternal Freedom, and makes free; and be faithful every one in your measure; to you all I speak as to one, that you may grow in love, and walk in love, and in it be established, for it will endure for ever; oh! let it be your joy to do the will of God in

O

all

all singleness, and to dwell in his fear, and abide in the daily Cross, reason not, nor consult not, for the mystery is hid from that eye; but dwell low, and learn there, that subject to the Yoke every one of you may be, and wait upon the Lord, meeting in his fear, watching one over another, and abiding in the Light, that your fellowship may stand in that which is the Worlds condemnation; my Soul is poured out to the Lord for you, and my Bowels runneth freely to you, in pure love and singleness, that you may all be preserved in the pure fear of the Lord, out of the snares of the Enemy, that in the eternal Counsel of God you may abide, and be steadfast in the hour of Temptation: Dear Hearts, keep every one to your own measure, which from the Lord is given unto you, that you may witness the presence of the Lord amongst



mongst you, and find his Power, and hear his Voice, that your Hearts may be kept open to receive the living Mercies from the living God, that in the day of tryal you may stand, and in the time of Famine your Soul's may be kept alive: and when the Lord takes account of you, you may give it with joy, and be found faithful and fruitful in him; This charge do I lay upon you from the Lord, that you dwell and abide low in the Fear of the Lord, in love to God, there walking every one in the living, as examples, that the Lord alone may be exalted, no Pride, no Strife, but in the Cross abide, which judgeth that, and takes away the occasions of Wars; and the eternal everlasting powerful Presence of the Lord keep you all; and be amongst you, and go along with you, for evermore.

I am your dear Friend and  
O 2 Companion

(106)

Companion in joy and Tribulation.

*John Audland.*

My dear Brother *John Camm*, doth  
dearly Salute you all in that  
which is eternal and never, chang-  
eth, he is pretily recovered,  
and to you his love is exceeding  
great.

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The

# The School-Master Disciplin'd:

Or, a Reply to a lying Paper, Entitul'd, the *Gadding Tribe* reprov'd: Put forth under the Name of *George Willington*, School-Master in the City of *Bristol*; in which he is proved to be the gadder and lyar, which with the Light is for condemnation.

Also, an Answer to a Scandalous Paper, put forth by *William Prynn*, entitul'd, *The Quaker unmasked, and clearly detected*; wherein his Slanders are made to appear, and he clearly detected, being taken with a lye in his mouth.

Whereunto is added a Reply to an additional Paper, put forth by *William Prynn*, in his lying enlarged Edition of his scandalous Paper aforementioned; in which he is more unmasked, and proved to be spawned from the father of Lyes, whose refuge is sweeping away.

**W**Hereas there is a Paper late-put forth, intitul'd, *The gadding Tribe reprov'd by the Light of the Scriptures*, by one who writes himself

himself *George Willington*, School-Master in the City of *Bristol*, whose Book is very Gilly and vain; but *that* *Fools love to be meddling*: and in it there is much railing, lying, and false accusing, against those people, called by the Scorners, Quakers; I shall say something as to it, for the Truths sake, that the lyes may rest upon his own head, from whence they came: Whereas thou sayest, *A word from the Word to the Serpent generation, called Quakers, especially to the conniving Seducer, John Audland, and the rest of his Brethren in iniquity, who have of late set forth a malicious Pamphlet against our godly Magistrates, and faithful Ministers, intituled, The innocent delivered out of the snare, and the blind guide fallen in to the Pit.*

*Reply,* The innocent delivered out of the snare, is not malicious; and in this thou art a false accuser; and in saying I am a Seducer, thou

art a Slanderer, I charge thee to prove it, and in what? which thou hast not yet done, though thou rail upon me; and I did not write maliciously against any, much less against Godly Magistrates and faithful Ministers; but Godly Magistrates I own, and honour in the Lord, and faithful Ministers I have unity withal, and brethren in iniquity are denied; therefore thee I do deny, who a worker of iniquity art found, and from the presence of the Lord shut among the Serpent Generation, who in scorn calls us Quakers; and the word is against thee, who art feeding upon dust, and going upon thy Belly, and the Word of the Lord, even the word of Truth is against thee, who art an accuser of the Brethren, and rewarded must thou be according to thy deeds; and though thou hast named that Book, *the Innocent Delivered*, yet let all take notice, who reads thy filthy Paper, that thou

thou hast not answered any one thing there demanded, neither confuted any one answer in that Book; so the snare remains broken, and the Innocent is delivered, and he that digged a pit, into it himself falls, and the Scripture is fulfilled, *they that help, and he that is holpen, both fall together.*

*And whereas thou sets down many Scriptures, as of blind guides, Serpents; Scribes, Pharisees, Hypocrites, whitened Sepulchres, and writest, Ye Serpents, ye Vipers, how can ye escape the damnation of Hell? ye are they that justifie your selves before men, but that which is highly esteemed amongst men, is an abomination to the Lord.*

*Reply; In that which is an abomination to the Lord thou art, which is esteemed amongst men, and these Scriptures were spoken to thy Generation; and upon thy own Head they are returned; for we seek not the*

the praise of men, neither have we the praise of men, and therefore it is that the *Blind guides, Vipers, Serpents* gather themselves together against the Truth, which by the Power of God is now spreading a witness against all deceit and deceivers.

Thou sayest thou writest directly to thee, John Audland, and usest these words, thou hypocrite, why hath Satan filled thy heart to lye against the Holy Ghost? why boastest thou thy self in mischief? O mighty man! thy Tongue deviseth mischief like a sharp Razor, thou lovest evil more then good; thou lovest all devouring words: O thou deceitful Tongue! God shall destroy thee for ever: And sayest, Paul set his eyes on Elymas the Sorcerer, and said (as I may say to thee John Audland) O full of subtilty and all mischief, thou Child of the Devil; and sayest, repent of this thy wickedness, for I perceive thou art in the gall and bitterness,

*ness, and in the Bond of iniquity, and many such works thou writest.*

*Reply;* Take it to thy self who art of the Generation to which it was spoken, for home to thee do I return it, who art in the bitterness, and in the gall, loving all devouring words, these things comes not neer me, but over thy head do I rejoyce, the misery will fall upon thy self, and thy unclean Spirit the Lord rebuke, a false accuser thou art, and a Slanderer; I do not love evil more than good, if I had, I should not have become thine Enemy; neither am I in the gall of bitterness, or bond of iniquity; thou hast uttered that which thou knowest not, for if thou hadst known what this means (I will have Mercy and not Sacrifice) thou wouldst not have condemned the innocent.

*And whereas thou sayest, judge not, that thou be not judged, and judge nothing*



thing before the time; and with what measure thou meetest, it shall be measured to thee again, and writest against others for railing and judging.

Reply; Thou art inexcusable, who judgest another, and dost the same thing; thy Mouth is full of railing, lying, false accusing, which proceeds out of the abundance of thy Heart, as in thy Book appears, and out of thy own Mouth thou art condemned; and this I demand, whether calling others Serpents, Vipers, full of all mischief, Children of the Devil, be not judging? and if this be not, then shew the difference between this and judging; thou hast gone about to confute that the Saints are not to judge, and that confutes thee, who yet knows not a Saints Life, and art so blind thou cannot behold that thou allowest thy self in the thing which thou condemnest, and with what measure

sure thou measurest, it shall be measured to thee again: good weight shalt thou receive from the hand of the Lord, who art weighed, and found as Chaff which the Wind drives to and fro,

*In thy 7th page, thou beseekest all who shall read thy Book, upon consideration of the premises (which is these things before mentioned) to avoid, and abandon the Meetings, Books, erroneous Doctrines, and hellish Blasphemies, of this new upstart impious Generation,*

*Reply;* All who knows the Lord, and reads thy Book, will avoid thee and it, and have no fellowship, with such unfruitful works of Darknes: thou hast forgotten, judge not; and thou Hypocrite, first cast out the beam, thy envious Spirit which fomes like the Sea, casting up filth, swells beyond its bounds, but thou art limited, as all thy impious Generation have been; and by the Power of the Lord are we preserved from  
thy

thy errors and hellish Blasphemy; and thy railing and slander return upon thy self, fruitless Tree, upon which no Grapes are gathered.

*Thou sayest, what Paul said to the Galatians, the same thou wilt say to the giddy-headed People of the Church of England.*

*Reply;* The true Church is in God, builded upon the true Rock, and is not giddy-headed; here thou manifests the fruits of the Teachers, who so long hath taught, and had so much for teaching, and the Church of *England* yet giddy-headed; but the Lord is coming to gather his people into the true Fold, from the mouths of all Idol Shepherds, and to teach his People himself, that they may be established in righteousness.

*Thou sayest, Paul taught the Romans, and in them us; first, that it is the imputed Righteousness of Christ only, that makes us just in the sight of God. Secondly, that our election*

*is*

is of Gods free Grace. Thirdly, that we are justified only by faith in the Sight of God, without good works? Fourthly, that the Scriptures are of divine authority:

Reply; Silence flesh before the Lord, upon the Children of disobedience, shall the Wrath of God be revealed; own thy Portion what *Paul* said to such as thee, thou must witness a change before that which *Paul* wrote to the *Romans* be to thy condition; the Lord is our Righteousness, and our Justification, and by his Grace we are saved, who hath elected us, and chosen us in Christ Jesus, who hath all power and authority committed unto him, and upon whose Shoulders the Government is laid, but from thy earthly wisdom is the Election and the Faith hid, who art without good works, and belyes the Apostle, and ignorant art of the Letter which kills.

Fifthly,

Fifthly, *Thou sayest, no man since the fall of Adam can perfectly fulfil the Law of God in this Life, and therefore cannot merit, except it be wrath.*

*Reply*; For meriting the wrath, its thy own, but Christ Jesus since the fall of *Adam* hath perfectly fulfilled the Law of God, and there is Salvation in no other, and the righteousness of the Law is fulfilled in us, who walk not after the flesh, but after the Spirit, but by the works of the Law no flesh shall be justified, for the Commandment which was ordained unto Life, wrought Death; if thou can here thou may.

In thy sixth and seventh thou sayst, that he that hath received a Ministry should wait on his Ministry, and take heed to fulfil it, and that every Soul must be subject to the higher Power, and yeild obedience to every Ordinance of theirs, if not contrary

trary to Gods Word. *Reply*; Thou slander<sup>st</sup> us, and rails upon us who hath received a Ministry from God, and waits to fulfil it, and thou receives such as come in their own Name, who are made by the will of man, and against such doe we bear witness by the Power of God, unto which our Souls is subject for Conscience sake, and to every ordinance for the Lords sake, which is not contrary to Gods Word. *Thou sayest thou art afraid that the Lord hath a controversie with the Church of England.*

*Reply*; Fearfulness surprizeth the heart of the Hypocrite, and a controversie hath the Lord with you, because of your iniquities; misery is coming upon you fearful ones, and unbelievers, who are no Church of Christ, but a Synagogue of Satan, who say, they are Jews, and are not, but are a giddy-headed Church, as thou confessest.

Thou

Thou sayest, *Make not the Light within a rule to walk by, and yet saith, follow the Light within, and Teacher within ; what else ?*

*Reply ;* The Light discovers thee to be in confusion, they that walk in the Light stumbles not, and they who love the Light bring their deeds to it, and believes in the Light ; but their deeds are evil who hate it, and walk not in it, and there is thy condemnation.

Thou sayest, *He that entresth not in by the door, (to wit, a true and lawful call) but climbeth up some other way, the same is a Thief and a Robber, and such are the Quakers ; but he that entresth in by the door is the Shepherd of the Sheep, and such are your ancient Divines.*

*Reply ;* Here thou (as in other places) art a false accuser, and a perverter of the Scriptures, your Divines are not the Shepherd, there thou are a Blasphemer, who would

set up false Christs the true Shepherd laid down his Life for the Sheep, and he is the Door, and them whom thou slanderest, enters in at the Door where no Thief, nor no Diviner can enter, nor no Hireling, which the true Shepherd cryed against.

*And as thou sayest, Thou wilt speak something to our Principles; first, for judging.*

*Reply;* Thou hast judged us to be Deceivers and Seducers, and false Accusations against the Truth thou hast brought, and against some in particular, naming, that *John Audland* was a Child of the Devil, and yet thou hast confessed thou never saw me, nor heard me, but thou hast not proved wherein, which I charge thee to do publickly, or own thy condemnation for thy slandering, lying, and backbiting, thy saying that it is so, doth not make it to be so, and that which thou calls confusion



tation, confutes thy self but proves nothing against the Saints judging them whom they saw and discerned to be unlearned; for when an Unbeliever came in, or one that was unlearned, he was judged of all, and the thoughts of his heart made manifest, and this honour have all the Saints, to execute upon the Heathen all the judgments written; and the Scripture we own, and the Saints Life, by which thou art judged, and with the Light condemned, who judgest and acts against the Saints with that mind that is for judgment.

The Second is, that they are not true Ministers, which are called by mans Ministers, or by a mediate call from man, and this thou goest about to confute, by saying that Christ ordained Apostles and Disciples: *And the Holy Ghost said, Separate me Barnabas, and Saul, for the work of the Ministry,* and that

there was Elders ordained in the Church, and the like.

*Reply* ; These things proves nothing to thy mediate call, or mans Ministry ; Christ is not born by the will of man, and holy men spoke as they were moved by the Holy Ghost, and no Prophecie came by the will of man ; *Paul* a Minister and Apostle, not by the will of man ; and that which is highly esteemed amongst men is abomination in the sight of God : and there is thy mediate call, and mans Ministry, which the Scriptures speaks not of ; what Christ did, and the Saints did, was by the Power of God, and the Holy Ghost spoke to them, no Voice of that is heard in thy mediate call, or mans Ministry, therefore denied by them who are guided by the Spirit of the Lord ; who receives not the Ministry of man, but by the Revelation of *Jesue Christ*, and that's not mans Ministry.

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The Third is, *that we are to salute no man.*

*Reply*; this is thy own, and in thy confutation thou answerst thy self; for the Saints Salutation we own, and honour all men in the Lord, which is more than the Heathen do; but we have learned not to fashion our selves according to the World; and to deny the customs of the Heathen and their flattering Titles, and vain fashions, which is without the fear of God, who have mens persons in admiration because of advantage, and respects mens persons, and commits sin; and a difference do we put betwixt the Saints Salutation, and the vain fashions and customs of the Heathen, which Israel was not to observe.

The Fourth is, *that the Scripture ought not to be expounded, and that expounding of Scripture is an adding to Scripture, and if we add, then God will add to as all the Plagues that are written*

written therein, and in thy confutation, saith, Christ expounded Scripture.

Reply; He that adds the Plagues is to be added to him, as it is written; but thy other words is false, and thy own, it is your own Imagination of the Scripture which we deny, wresting it as thou hast done, and adding with thy Envious Spirit against the Truth; but that Christ expounded the Scriptures was never denied by us, and that he opened *their understandings to understand the Scriptures*, we own and witness, and *the Spirit of Christ is one in all his Saints*; and for the lye, let it return upon thy own Head.

Thy Fifth is, *That it is not lawful to use the title of Master to any, and in thy confutation thou saith, Christ was called Master; and where it is said, Be ye not called Masters, for one is your Master even Christ, thou sayest, the meaning*

*meaning is not, that it is unlawful to be called Master.*

*Reply*; thou shews thy self to be none of Christs Servant, who pleads against his command, and saith, he bad them avoid a thing which was not unlawful, if it be not unlawful, its lawful; thou hast forgotten now to make Scripture thy rule, as for Christ being called Master, he was and is so, and whom he made Ministers, he made them not Masters, for they had one Master, and him we own to be Master; and in this thou art a Lyar, and of the Devil, who saith, we say it is not lawful to use the title of Master to any; and we likewise say, and exhort thereto, that Servants should be Obedient to their own Masters, not as Men-pleasers with Eye-service, but serving the Lord.

Thy sixt is, That Infant-Baptism is no Ordinacone of Christ, and therefore of no use in the Church  
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of God ; and thou saiy's, an express command thou grants is not to be found ; but thou saith Infants were Circumcised, and Baptism is ordained in the room of that.

*Reply ;* We deny it to be an Ordinance of Christ, or that it came in the room of Circumcision ; the Scripture speaks of no such thing as Infant-Baptism, and till thou prove it came in the room of Circumcision, thy saying proves nothing : the Male-Children were Circumcised, In room of what came in your Female Children to be Sprinkled ? thou speakes thou knows not what, he is a Jew who is one inwardly, and Baptism is by the Spirit, and Circumcision is that of the Heart, *he that is in Christ is an new Creature, born again of Water, and of the Spirit, such are Partakers of the Ordinance, and are Members of the Church, and that which is no Ordinance of Christ*

*Christ is of no use in the Church of God, but is by the Children of Light denied.*

Thy Seventh head is, *That we say, that the Lords Supper is of no use in the Church of God, since the Resurrection of Christ.*

*Reply ; This is an absolute Lye, never spoken or owned by us ; I charge thee to prove it either by our words, or writings, or let shame cover thy Lips, Lyar for the Lake, and own thy Condemnation for thy Slandring, Lying, and false accusing.*

Thou sayst, *It was not thy purpose to have writ a Treatise of this subject till of late, finding that none answered the Book before mentioned.*

*Reply ; Thy Treatise is Lyes and and Rayling Language against the Servants of God, but the Book is yet unanswered ; the filthy sily lying Paper, is not taken for answer to that Book ; and of-late thou begin-  
nests*

ness to vent out thy mischief and thy ignorance, old rotten dull stuff it is ; like the evil treasure it proceeded from, and they who read thy Paper, whose understanding is opened, will discern thy ignorance and malice, and deny thy unclean spirit, for among the Children of Light thy unfruitful works of darkness is denied, and cast out, and thy formed Weapon cannot prosper ; *but the Lord will wound the head of the wicked, he will bruise thee as with a rod of Iron, and dash thee in peeces like a Potters Vessel ;* this is answered, not because it was particularly against me, but for the Truths sake, that the lies which he had raised against it, may return upon his own Head.

*John Audland.*



An Answer to a Scandalous  
 Paper, Entituled, *The*  
*Quakers unmasked*, put forth  
 by *William Pryne*, where-  
 in his Slanders are made to  
 appear, and he is found  
 with a Lye in his Mouth.

I Meeting with a Paper, Entituled,  
*The Quakers unmasked and clear-  
 ly Detected*; Put forth by *William*  
*Pryne*, wherein he slanders and  
 falsely accuseth those People scorn-  
 fully called *Quakers*, and saith they  
 are sent from *Rome* to seduce the  
 intoxicated, giddy headed *English*  
 Nation; his ground being an infor-  
 mation (he saith) taken upon Oath in  
 the City of *Bristol*, which he sets  
 down, as followeth; The Informa-  
 tion of *George Cowlishaw* of the City  
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of *Bristol* aforelaid, Iron-monger, taken the two and twentieth day of *January*, 1654. who informeth upon his Oath, that in the Month of *September* last, this Informant had some discourse in *Bristol*, with one he calls *Mr Coppinger* an Irish man, formerly a School-fellow of his, that came thither purposely for his passage into *Ireland*, who told this Informant, that he had lived in *Rome* and *Italy* eight or nine years, and had taken upon him the order of a Fryer of the *Franciscan Company*; and he told this Informant that he had been at *London* lately; for some Months, and whilest he was there he had been at all the Churches and meetings publike and private that he could here of, and that none came so neer him as the *Quakers*, and being at a meeting of the *Quakers*, he there met with two of his acquaintance in *Rome*, the which two persons were of the same *Franciscan* order and company

company that were now become chief *Speakers* amongst the Quakers; and he himself had spoken amongst the *Quakers* in *London*, about thirty times, and was well approved of amongst them; and this Informant further saith, that the said *Coppinger* asked him, what kinds of Opinions in Religion there was in *Bristol*, and this Informant told him, that there were several opinions and judgements, and not naming any Opinions of the Quakers; the said *Coppinger* asked him whether there had been any Quakers in *Bristol*; and the said Informant answered him no; whereupon the said *Coppinger* told him (the said Informant) two or three times, that if he did love his Religion and his Soul, he should not hear them, whereupon this Informant told him, that he thought none of them would come to *Bristol*, who expressly replied, that if this Informant would give him five pound, he

he would make it five Hundred Pounds if some Quakers did not come to *Bristol* within three weeks or a month then following; and on the morrow following, the said *Coppinger* departed from this City for *Ireland*, his Native place, and about eighteen dayes after, there came to this City two Persons, that bare the name of Quakers: This is a true Coppy of the Information taken upon Oath at *Bristol*.

This being the ground of that scandalous Paper, put forth by thee *William Pryne*, to it I shall answer, and clearly make appear, that these scandals are false and full of confusion: First, that they are false, it will appear two of us (whom the World reproachfully calls Quakers, came from the North (being moved of the Lord to come to the City of *Bristol*) our birth and being according to the Flesh, was in *Westmoreland*, not far from *Kendal*, and there at this present;

sent, is our outward Habitations and Families: We came from thence in the Month called *June*, and we came into the City of *Bristol* the 12th day of the Month, called *July*, and on the morrow (being the 13th day) we were at two Meetings, the one was with the People called *Anabaptists*, the other with the People called *Independants*, and were moved by the Lord to speak at both their Meetings, which we did, and this was the thirteenth day of the Month, called *July*, which was a little before the Fair at *Bristol*, called *Jame's-Fair*, as several of those People can bear witness. Then further thou saith, it being in *September*, *George Cowlishaw*, being asked by the said *Coppinger*, if there had been none of those People called Quakers at *Bristol*, he answered no: now this is false, some of us (who is so called) was then at *Bristol*, and here I shall take many People to witness

witness against thee, for we had Meetings then in *Bristol*, the tenth day of the Month called *September*, we had a Meeting at the Fort, the thirteenth day of the same Month, a Meeting at the Red-Lodge in *Bristol*, and at both Meetings there were several Hundreds of People: and likewise a Meeting at *Fielstin*, the fifteenth day of the same Month, and the seventeenth day we had a Meeting at *Bisbford*, and Hundreds went out of the City of *Bristol* to that Meeting: the nineteenth day we had another Meeting at the *Red-Lodge*; and several other Meetings we had in about *Bristol* in the same Month, called *September*, which will all bear witness against thee, that thy slander is false, and thy Oath false, who saith we were at *Bristol* in *September*, which he hath said on his Oath we were not; and here I have proved thy information false; again, it is full of confu-  
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en, who saith that *Coppinger* said that none came so near him as the Quakers, and that he met with two in *London* of his own order, and yet he saith to the Informant, if that he loved his Religion and his Soul, he should not hear them, and yet saith they came near him, and was of his own order, which is false, we deny such Lyers, and their Order, and here he is proved to be in confusion, let all that can discern judge.

Again, the man that took the Oath (as thou sayest) said that *Coppinger* was one of the Franciscan company, and had taken upon him the Order at *Rome* or *Italy*; here the Informant hath made himself guilty of, and liable to the Law in such cases provided, who was privy to him, who said he had taken up that Order, and did not discover him (but let him go) and then accuseth those that are Innocent, which bear

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the Name of Quakers. Now here thou art made manifest, to be a false Accuser, and a Slanderer, I have proved that we came to the City of *Bristol* in the Month called *July*, before the Fair, and likewise that we were at those Meetings before-mentioned, and several other Meetings we were at, in and about *Bristol*, in the Month, called *September*, and this Oath before-mentioned, being the ground of a Warrant given forth by the Magistrates of *Bristol*, and several of our Names therein expressed, we who had been at *Bristol*, whose names were there mentioned, came all forth of *Westmoreland*, near unto *Kendal*, none of us having never been out of the Nation, but we lived and walked in and at our own Habitations, as that Country can bear witness to our Places, and Beings; and here your Lyes and Slanders are made to appear and utterly denied; and *William Prynne*, here thou



thou art clearly detected, who slanderest the Innocent, living in the Spawne thou speaks of, the Poison of Asps being under thy Tongue, and spilling out thy Venom against the harmlesse, and thy Informant is proved to be guilty, in not discovering the man he speaks of, which he hath on his Oath said that he confessed to him he had been at *Rome*, and taken upon him the order of a Fryer of the *Franciscan* company. Now here let all people take notice of the dealings of the Magistrates, who gave out a Warrant against the Innocent, whom they cannot justly prove any thing against whereof they do accuse them, and yet lets him go free, who concealed the said *Coppinger*, which on his Oath declared, that the said *Coppinger* confessed himself to be one of that Order, and we deny all of his Order, who lives in lyng and confusion, or any such to speak amongst us, for we

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know the Voice of Christ from the Voice of the Stranger; so the Devil being the Father of Lyes, and a Lye being thy Foundation, thou art taken with a Lye in thy Mouth, and so adds Lye unto Lye, and builds one Lye upon another; and then thou cryes against thy own Lyes, for thou canst prove no such thing by us, as thou accusest us of, saying, that the Quakers use enchanted Potion, Bracelets, Ribbands, Sorcery, and Witchcraft, which is false; and thou like the raging Sea casts up thy mire and dirt, O! thou full of all mischief, and Enemy to all Righteousness, I charge thee, or any of thy Companions of the same Order, who lives in lying, to prove any such thing by us, and make it appear publickly as thou hast accused us, or let thy Mouth be stopped, and own thy condemnation, and confess thy deceit, and call in thy filthy Paper, and take shame to thy self,  
for

for know this, that the Lord God will plead with thee for all thy hard speeches, and justly by him shalt thou be rewarded; and we utterly deny, and do bear witness against all such filthy wayes and practises of all such Frogs as thou mentions, and against thee who prints Lyes, as I have already proved, and Lyars must be cast into the Lake; and here I have found thee, and proved thee in the intoxicated, giddy-headed condition thou speaks of, who art already deceived, and need be deceived no farther, and thou art fallen into the Pit thou digged, and they for whom thy Net was spread (being Innocent) are escaped, and thy folly is unmasked, and thou art clearly detected, and proved to be in error in thy very Foundation, and so all thy building is made void, and if thou cannot begin upon better evidence, let thy Mouth for ever be stoped, and let shame  
 cover

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cover thy Lips; and repent of the  
evil of thy wayes, lest the Wrath of  
the Lord break out against thee,  
and there be no remedy; to the  
Light in thy Conscience I speak,  
and remember that thou are warn-  
ed.

Friend, thy Spirit is savoured and  
tryed, and now this is the end of thy  
zeal, who art become a Persecutor of  
the Life which thou hast professed in  
words, and now thy zeal appears  
without the knowledge of God, and  
so there is many unfavoury speeches  
in thy Paper, put forth by thee *Wil-  
liam Pryne*, which (worth the  
mentioning) are not; but thou hast  
manifested the end of thy Profession,  
who appears now to be one of those  
giddy-headed *English* men thou  
speaks of: and as touching leading  
filly Women Captive, laden with sin,  
and led away with divers lusts, ever  
learning, and never able to come to  
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the Knowledge of the Truth, to thee this home shall I return who appears to be in this state, learning alwayes, and silly, for how many years hast thou been learning, and now dost resist the Truth with thy unclean Spirit, as *Jannes and Jambres* did the Children of *Israel*, which was comming out of *Egypt*, with their corrupt Spirits? *So with what Measure thou measurest, it shall be measured to thee again, good weight, running over, pressed down* : And Friend, in the day of thy calamity, remember whom thou hast despised in the day of thy prosperity, and what thou hast rejected with thy full Stomack, and now loaths the Honey-Comb, and the precious, and the vile chuseth, and so one with the Harlot art become, the Light doth thee comprehend ; thou sayst there was trembling or quaking in the Host in the field, and among all the People, the Garrisons and  
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the Spoylers, they also trembled, so it was a very great trembling, or quaking: this for thy self shall stand, when thou thy self canst read a Spoyler, and see thy self in the field, the strong man that must bow himself, and thy fenced Cities must be broken down, and thy Garrison, with all thy carnal Weapons, then the Host shall thee fail, and then trembling and quaking will not be despised, which stands with a pittiful compassion to all Souls, and quaking and trembling doth not despise, for thou unmasked thy self in this Paper hast, to be a Scorne and Scoffer at Gods righteous Seed, which he upholds with his Arm, for which thou shalt give an account; to the Light in thy Conscience, which changes not, is it spoken.

*And whereas thou, William Prynne, saith that Coppinger confessed that he speak about thirty times at London among*

among them called Quakers; it is false,  
 he did not speak amongst us who are so  
 called, but them that have spoken a-  
 mongst us, their Names we know, and  
 so we (whose Names are subscribed) bear  
 witness against that untruth thou hast  
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A Reply to an Additional Paper, put forth by *William Prynn*, in his *Lying Enlarged Edition*.

**F**riend, thou pretending a reply to that which is before printed, in a Paper put forth by thee, bearing the same title, which thou saith is the second Edition, enlarged; to thee I shall reply, that the things which I proved stands good, and not detected by thee, but thou art clearly detected; and proved to make a Lye thy Foundation, and now in thy lying enlarged Edition, thou hast gathered up more Lyes, and sent them abroad into the World; and full of Venom thou art, spawned from the Serpent, crawling in the mire like the Frogs thou speaks



speaks of, casting up thy filth, and foaming like the Sea, and when thou hast gathered up a heap of Lyes together, thou wouldst cast them upon the Children of Light, who in scorn are called Quakers; who denies thee among the rest of the Vermine, and giddy-headed, brain-sick Generation; and were thou not blind thou would not utter forth such confusion, *Babylon* is thy Habitation, the destruction of thy City is hastning apace, Misery and Lamentation from the Lord God is coming upon you, the burthensome Stone will Grind you to Pieces.

*Thou saith the chief exception is against Cowlishaw, his Oath is untrue, for sayest thou, though we were in Bristol, and went to two Meetings, yet that was unknown to Cowlishaw.*

*Reply; Here thou hast confessed that the Oath is untrue, in that he*  
*sware*

I swear the thing he knew not, which thing proves contrary to what he swear, and this again proves thy Foundation false, who saith we had not been at *Bristol*, and swear the thing he knew not, as is before expressed.

Thou sayst, *we spoke to those People then, not under the notion of Quakers, but only of Anabaptists, and Independants.*

Reply; This is false, Lye to Lye thou adds, take them away, and thy refuge is gone; we did not speak to them as *Anabaptists*, or as *Independants*, and this many of the People will witness for us, and against thee; and there was several in that City that knew us to be of those People that were called Quakers, which proves another Lye upon thee.

Thou sayst, *when the Meetings were in September, we began to take upon us the Name and Title of Quakers,*  
and

and those Meetings was after Cowlishaw's conference with Coppinger, who adds that about eighteen dayes after.

Reply; Thy covering is too narrow, by the Light thou art discovered, for the Information saith it was in September, and then were we in Bristol, and the words about eighteen dayes after, which still proves the things false; we being at Bristol then at those publick Meetings before-mentioned, and that we began to take upon us the title of Quakers then, is false; and with such filthy stuff thou makes up thy enlarged Edition.

Thou saith, *this convinceth Aukland of a slander, and double lye: First, in accusing Cowlishaw for making a false Oath, which his own answer to it justifieth it to be true.*

Reply. This is a double lye, for plainness of speech I use, and gives a Lye the name of a Lye: first, I  
am

am not convinced that he is slandered, for the Oath is proved to be false, in affirming that which he knew not, and that which was not; and that the answer justifies it to be true, is false again, for the Answer proves it absolutely untrue. Secondly, thou saith in averring, that he (and his Companions) were moved by the Lord, and his eternal Spirit, to leave their own Habitations and Callings in the North, to come to seduce the People of *Bristol*.

*Reply;* Let shame cover thy lips (if thy heart be not hardened) thou wilt blush, are these my words, or thy own I charge thee to be a Slanderer, and a false Accuser of the Brethren, these words was never uttered by me, all seducers and seducing by the Spirit of God is denied, and witnessed against, and thou art witnessed against by the Spirit of God, that thou art full of Venom, froth, and filth, which is not worth raking up after thee

thee ; thy Heart is overcome with it, let it return into the Pit from whence it came, where the Frogs lodge, who are thy companions. Again, that which is spokn, as touching the breach of the Law in not discovering *Coppinger*, but concealing him, and letting him depart, is true, according to the Law, and thy evading it, by seeming to cover it, by *Coppingers* hasty departure, and the suspension of the Laws, thou saith, to that purpose, doth no whit prove the contrary ; and had not your envy transported you beyond the bounds of equity, you would be ashamed to publish such a thing, but it's clearly seen whom you shout at, and whom you would devour, though you pretend the Jesuits, they are so near of kin to you, you can let them go, and after conference with them (as thou saith *Cowlishaw* had with *Coppinger*)  
who

who confess themselves to be such, thou concealest them, and bringst in their words to stand on the Innocent; and Truth ever suffered under reproachful Names and Tongues, in which thou hast not a little share, thou fill up thy Measure, and accordingly shall thou be rewarded.

Thou saith, I except against thee for averring that the Quakers are but the spawn of Romish Frogs, Jesuits, and Franciscan Fryers, and to deny this, is alledged that they came out of the North, and thou saith to come out of the North is a shrewd sign of their badness, for the Scriptures speak, that out of the North an evil shall break forth.

Reply; To prove that we came out of the North, and had never been out of the Nation, & of our birth and Habitations, doth sufficiently confute thee, who made that thy ground to have proved by the Information, that we were Coppinizers acquaintance in Rome, for sayst thou, those

two persons which came to *Bristol*, was most likely his two fellow *Franciscan* Fryers; and here thy likeness is another Lye; and the Scripture doth not prove thy shrew'd sign, neither doth it cover thee, nor hide thee, but upon thee will evil break forth, who the evil hast committed; a grievous Storm and Whirl-Wind will fall upon the wicked, and sweep away the refuge of Lyes and Lyers into the Lake: read thy Portion, and put it not from thee.

Secondly; Thou sayst for affirming that the Quakers use enchanted Portions, Bracelets, Ribbands, Sorcery and Witchcraft, to intoxicate their Disciples; and thou sayst, this is evidenced in the Premises, and apparent in most places where they ramble; and thou shalt prove it no farther, but close up all with two Scripture exhortations.

R

*Reply;*

*Reph*; I demanded of thee before to prove any such thing by us, or let thy Mouth be stopt; and as touching proving any such thing, thy Mouth is stopt, and thy Premises proves it not by us, but is made up of Lyes and Slanders, and false Reports, which thou hast gathered where thou hast rambled up and down in thy Imaginations, sending out a pack of filthy Lyes, spawned out from the old Serpent, the Devil, and Satan, out of whose Mouth proceeds the Frogs, and there mayst thou read thy self apparently his Disciple, intoxicated; and thee with all the rest of the spawn of Romish Frogs, Jesuites, and Franciscan Fryers is denyed and cast out from amongst the People of God, scornfully call'd Quakers; and if thou canst prove no better then to close up as thou dost, the Lyes will rest upon thy own head; but wilt thou turn back



a little, and take one Exhortation where thou art giving two if there be any spark of honesty, in thee or any remembrance of thy latter end, or any consideration that Lyes must be cast into the Lake, repent of the evil of thy doings, and cease lying and slandering the Innocent, which thou canst not prove to be Offenders, and lay thy Mouth in the dust, if so be there may be hope; so here in plainness thy Lyes is turned upon thy own Head, and the former answer is just, and stands a witness against thee, and thou art more unmasked, and clearly detected; and till thou canst begin upon better evidence, silence best becomes thee: Remember again thou art warned, cease thy gain-saying, lest thou perish in thy rebellion, and go down alive into the Pit.

R. 2

B.

( 154 )  
By one who is a Witness against the  
prophaneness of Priests and People;  
called,

John Audland.

Luke 11, 52. Wo unto you Lawyers,  
for ye have taken away the Key of  
Knowledge, ye entred not in your  
selves, and them that were entring  
in ye hindered.

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John

*John Audland's* Epistle to all  
 who love the Truth :  
 Given forth from Oxford-  
 shire the 12th Month,  
 1656.

**D**Early beloved Friends, unto  
 whom the large Love of God  
 hath been made manifest, in visiting  
 you from on high, with his marvel-  
 ous Light, which hath clearly shi-  
 ned in the midst of you, by which  
 you have seen your way to the eter-  
 nal Rest and Peace, and have tasted  
 of the Power of the Lord, and been  
 often refreshed with his Love and  
 Life, being shed plentifully amongst  
 you ; so that you have found (in  
 some measure) Redemption from the  
 bondage of Corruption, and the way  
 is plain before you, which leads to  
 perfect

perfect Freedom, in the pure and precious Truth of the living God, which as you stand in it, and walk in the undefiled way, in the pure Fear and Counsel of God, you will be kept in the pure Unity, in the Love unfeigned, to grow together in the Life of Truth in the Power of God, in which is your beauty, your comeliness, your strength, your order, and your peace, every one in particular, and one with another, all glorifying the Lord in your uprightness and obedience in your holy calling, in the measure of the Grace of Life, in which every one abiding, you receive power from the Life, which gives Dominion over the World and the powers of Darkness and the wickedness in the high places; you dwelling in the Life and Power of God, are kept in subjection to the higher Power, which is the Ordinance of God, which throws down the man of Sin, the deceitful works, and raiseth

raiseth up the dead to Life, quick-  
 ning the slain, and opening the Pri-  
 son Doors, which brings Joy and  
 Peace, and the Oyl of Gladness and  
 the Garments of Praise, and the ac-  
 ceptable Year, where the meek  
 come to be beautified with Salvati-  
 on; there the Treasures of Life is  
 seen, of Wisdom, and of Love,  
 which reached to the Poor to raise  
 him up, and there the weary finds  
 rest, and the hungry Soul comes to  
 be satisfied, with the unsearchable  
 Riches of the Lords Love, of which  
 there is no End, unto them who  
 wait upon him in faithfulness: Dear  
 Hearts, other Foundation can no  
 man lay, then that which is laid al-  
 ready, which is Christ Jesus, the  
 Light of the World, the Way to  
 Life and everlasting Rest, and those  
 that believe enter into the pure  
 and peaceable Kingdom, which is  
 prepared for the little Flock, who  
 follow the Voice of the true Shep-  
 herd,

pherd, who leads into the fresh, and  
 pleasant Pasture, where the Lambs  
 feed in peace and lie down in safety,  
 in the sure Habitation, grounded on  
 the Foundation of God, which  
 stands firm and unmoveable forever,  
 against which the Winds, nor the  
 Storms, nor the Floods can never pre-  
 vail; blessed for ever are all you who  
 are on it builded, and established,  
 for the day will manifest every ones  
 work, and he that is not rooted in  
 the Life, and stands not in the Power  
 of God, will suffer loss; but you  
 abiding in the Power of God, which  
 is the Cross of Christ, you receive  
 a Kingdom which cannot be shaken,  
 and a Crown which doth not cor-  
 rupt, and an Inheritance which fades  
 not away; and in the Light of God  
 every one walking, you read your  
 part in the Resurrection unto Life,  
 which is a blessed Condition, and to  
 feed upon the Life, which makes you  
 grow in the heavenly Image, the  
 new

new man, which is after God, in Righteousness and true Holiness, which is perfected in the Fear of the Lord: All being kept watchful and diligent, your Garments are kept clean, and you are found covered with the Spirit in the day of the Lord which comes suddenly upon the Sloathful and Careless, in which day the Hypocrite can never stand, nor the foolish Virgin cannot enter, but is shut out of Gods Kingdom, wanting the Garment, which gives an entrance in the Marriage-Chamber, where the faithful rejoyce, and praises the God of their Salvation: And verily Friends, it is the Gold tryed in the Fire, that makes truly Rich, and everlasting happy, and Truth in the inward parts the Lord loves; and every one to speak the Truth from his Heart, to his Neighbour and to his Friend, watching over one another for good in Truth and Uprightness, then there will be  
no

no treacherous dealer in the Assembly, nor none that lies in wait, to hurt the Poor and Harmless, nor none to Exalt themselves above their measure, in the knowledge which puffeth up (and despiseth the Lowly, and the Poor) such will the Lord God throw down; therefore all fear before the Lord, and none be high-minded; if any man boast, he beareth not the Root; every one keep in the Pure life, in the true love, and fellowship of the Gospel of Peace, and all look to the Author and the Finisher of your Faith, which in Truth stands in the Power of God, then you all keep your Habitations, your walking is in steadfastness, and your going comes to be established; Let all be warned and awaked, for the Lord is at hand, who will bring every mans work to the tryal, and happy for evermore are all they who are found faithful, when they are weighed in the Ballance of Equity  
and



and true Judgment: Sow in Patience, press on in the way of Righteousness, serving the Lord with one consent, calling upon his Name with one accord, keeping the Unity of the Spirit, in the Bond of Peace; so will you rejoyce in the Lord alone, who is the Succourer of the Poor, and the Refuge of the Needy, in the Day of distress: Let all that know him praise him, and fear him, and in singleness of heart wait upon him, whose Mercy endureth for evermore. Let nothing draw you from your holy calling, and stedfast waiting upon the Lord, nor separate you from the Love of God in Christ Jesus, our Light, our Life, and our Redeemer: So the Lord God Almighty multiply his Grace, Mercy and Love, his Life, Light and Power in you, and amongst you, that you may be grounded, rooted, builded, established, and in the everlasting Covenant of Life find Peace, where

where you may rest in the City of God, whose Gates is Praise, and hath Salvation for Walls and Bulwarks, where no Weapon can prosper that is formed against you ; glory and honour, and living Praises be unto the Lord our God (from all who know him) now and for evermore.

I am your Friend, who truly desireth after your Prosperity in the Life that shall never dye,

*John Audland.*

*To Friends in Westmorland, who Love  
the Truth, and in Cumberland,  
Bishoprick, &c.*

**An**

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An Epistle to Friends.

**D**Early beloved in the Lord Jesus Christ, Brethren and Sisters in the Eternal Spirit, Members of the Body of Christ, Grace, Mercy and Peace from our God be multiplied in you, that every one of you in particular may grow in your measure, and encrease in the unsearchable Riches of our God: Oh! ye Plants of Gods renown, planted into the true Vine by the true Husbandman; dear and precious are you to us, as you abide in the Vine, and grow in the Vine, there you are our joy, and we are refreshed continually in the Unity of the Spirit, for in it are you present in us, and we in you; in our Hearts are ye written, by the Spirit of the Living God, and we  
read

read you daily, our Life is one, our Joy is one, our Sufferings are one, and our Victory is one : Oh ! Dear Hearts, our love reacheth you, and our Bowels are shed towards you, our Hearts are broken, when we know of your faithfulness, and stedfastness in the work of the Lord, waring against all Deceit, and watching every one in your measure, to be serviceable in the calling whereunto you are called ; we speak the Truth in Christ, we lye not ; it is like precious Ointment shed abroad in us, which gives a sweet smell unto us, that we are much refreshed by it, to know of your faithfulness and boldness, to know of your labour and carefulness, and tenderness towards one another in the Lord, it is like Balm upon our Head in remembrance of you, our hearts are broken, and we rejoyce to behold your order in the Lord, dwelling and abiding

ding in him, who is our Head ; and therefore in the Name of the Lord Jesus do we exhort, charge and command you, every one to abide, in your measure in the true Vine, and to dwell and walk in the Light which is Eternal, by which you will judge all double minds, who talk of the Unity of the Light, but do not walk in the Light, and abide in the Unity, such are not of the Body, who do not abide in the Vine, but you who do abide in the Vine, try all such, and have no fellowship with unfaithful Workers, for such are unfruitful who do not abide in the Vine, such are they who mind earthly things, who are Enemies to the Cross of Christ, who walk not in the Light, with the Light of God all such are seen ; abiding in it, you will separate the clean from the unclean, and true Judgment from the Life which is pure will be given upon the impure, none  
can

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can judge but he that is pure, thou  
that judgest another and dost the  
same things, thou art for Judgment;  
let all Flesh be silent before the Lord  
God, and dwell all in the Life of  
the Son of God, in which you will  
comprehend all busie minds, and for-  
ward minds, who abide not in the  
Life, who are not to judge, but to be  
judged with the Life; so in the Life  
dwell every one, and there you  
have all one Life; and we are with  
you in the Life which was before  
the World was, in that which was  
before time, which in time was  
made manifest, which brings up out  
of time, in that have we Unity,  
and there we behold you, ye faith-  
ful Ones, ye Sons and Daughters of  
the Lord, unto whom the Promise  
is made manifest, which is Yea and  
Amen to the Seed, which Seed is  
but one, unto which shall all Nati-  
ons bow, and they that set them-  
selves

selves against you shall surely fall  
 before you, the Lord hath blessed  
 you, and you are blessed, by his  
 own right hand hath he planted  
 you, and the shout of a King is  
 heard amongst you, and his Voice  
 is terrible to the Nations, and dread-  
 ful to the Heathen round about,  
 cursed are they that curse thee; hap-  
 py art thou, O *Israel*, a People  
 saved by the Lord, the Lord of  
 Hosts is with you, and there is no  
 Inchantment against you, no Wea-  
 pon formed against you shall prosper,  
 the Mouth of the Lord hath spoken  
 it; Therefore in the Name of the  
 Lord and in his fear abide every  
 one, for the Voice that is heard a-  
 mongst you, gives Alarm to the  
 Inhabitants of the Land, and because  
 of the Man-Child that is born in  
 you, are the Nations troubled; re-  
 joyce for evermore ye Saints of the  
 most high God, for Power is given  
 S you

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you to be avenged of all your Enemies, yea, even to War against the Beast, and to make the Whore Desolate, the Fire that is kindled amongst you torments all her Lovers: Praises, Praises Eternal to the Living God who appeareth for us, and gives us Victory over our Enemies: Dear ones, the mighty Power of the Lord is with us, and our Bow abides in strength, and terror takes hold upon our Enemies; here are multitudes Convinced of the Eternal Truth, and the Witness of God is raised, and judgment is begun to the terror of many; this is the Day of *Sions* deliverance, Glory to our God for ever, for he spreads my Table, and makes my Cup overflow; the Mighty God of Power keep you, my care is for you, and God is my Witness, I cease not daily to make mention of you in my Prayers; O prize his Love for evermore, you  
who



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who were sometime afar off, but  
now are made nigh by the Blood of  
Christ, walk in his Fear, Holiness  
becomes the House of the Lord for  
ever ; Farwell.

*Your Dear Brother in the Eternal Spi-  
rit of God.*

*John Audland.*

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S 2

*John*

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*John Audlan's Letter to  
Friends.*

**D**Early beloved in the Lord Jesus Christ, Grace, Mercy & Peace, be multiplyed in you, and among you, that in it you may all be Establiſhed, and grow as living Plants, and be fruitful in him, who hath called you to Grace and Vertue, that you might live in it, and abound in every good Work to the praise of the Lord, whose Love hath been manifest amongst you, and you have heard his Voice, and been Witnesses of his Power, and his Eternal Love hath been abundant towards you; therefore all Friends of your high Calling, walk worthy, and press hard after the mark, so running, that ye may obtain every one of you in perticular,  
abiding

abiding in the straight Way, and in the Cross daily, which is the delight of the Just, and Peace and Refreshment to the Just in you all, that in the Just you may all dwell; and there the Earthly comes to dye, and Judgment is executed upon the wicked, and the Famine comes upon all the Gods of the Earth, and the day of Separation and Sorrow upon all the Lovers, and the Mortification of the old man; and as that dyes the Spirit is quickned, and waiting upon the Lord, every one, your Strength comes to be renewed, and your Life refreshed. So to you all Friends, Lambs and Babes of God, whose Minds are stayed upon God, there Food you will receive from the living God, and grow every one in your Measure, walking as you have received, and prising the Love of God to you, which hath been, and is large and bountiful,  
 who

who hath searched you out, who was scattered in the cloudy dark day, and found no Rest to your Souls, but wandered from Mountain to Hill, and laid desolate and barren in a waste howling Wilderness, and no Eye pittied; but he alone who is mighty to save hath you visited, and your time was the time of Love, and he hath loved you with an Everlasting Love, and drawn you in much tender Mercy, and given his Son for a Light, that you might all walk in it, and have fellowship in it. And now my Dearly beloved Ones, stand fast in that which brings Eternal Freedom, and makes free, and be faithful every one in your Measure; to you all I speak, as to one, that you my grow in Love, and walk in Love, and in it be Established, for it will indure for ever; Oh, let it be your Joy, to do the Will of God in all Singleness,  
and

and to dwell in his Fear, and abide  
 in the daily Cross: Reason not, nor  
 consult not, for the mystery is hid  
 from that Eye, but dwell low, and  
 learn that Subject to the Yoke,  
 every one of you may be, and  
 wait upon the Lord, Meeting in  
 his Fear, watching one over another,  
 and abiding in the Light, that your  
 Fellowship may stand in it, which is  
 the Worlds Condemnation: my  
 Soul is poured out to the Lord for  
 you, and my Bowels run freely to you  
 in pure Love and Singleness, that you  
 all may be preserved in the pure  
 Fear of the Lord, out of the Snakes  
 of the Enemy, that in the Eternal  
 Counsel of God you may abide, and  
 be stedfast in the time of Tempta-  
 tion. Dear Hearts, keep every one  
 to your own Measure, which from  
 the Lord is given unto you, that  
 you may witness the Presence of the  
 Lord amongst you, and find his  
 Power,

Power, and hear his Voyce, that  
 your Hearts may be kept open, to  
 receive the living Mercies from the  
 living God, that in the Day of Try-  
 al you may stand, and in the time  
 of Famine your Souls may be kept  
 alive, and when the Lord takes ac-  
 count of you, you may give it with  
 Joy, and be found faithful and fruit-  
 ful in him; this Charge do I lay up-  
 on you, from the Lord, that you  
 dwell and abide low in the Fear of  
 the Lord, in Love together, walk-  
 ing every one in the Living, as ex-  
 amples, that the Lord alone may  
 be exalted; no Pride, nor Strife,  
 but in the Cross abide, which Judg-  
 eth that, and takes away the occa-  
 sion of Wars; And the Eternal ever-  
 lasting Powerful Presence of the  
 Lord keep you all, and be amongst  
 you, and go along with you for  
 evermore. I am your Dear Friend  
 evermore.

and Companion, in Joy, and in Tribulation.

*John Andland.*

My Dear Brother, *John Camm*, doth Salute you all in that which is Eternal, and never changeth; he is pretily recovered, and to you his love is exceeding great.

*John*

*John Audland's Letter to a  
Priest concerning Tythes.*

**I**Nstance if thou canst, of one out  
of the Scriptures, that ever  
came in at the door, that did  
ever sue Men at the Law for Tythes,  
Wages or Easter-Recknings; if thou  
canst not prove it by the Scriptures,  
thou art Antichrist that doth not a-  
bide in the Doctrine of Christ, and  
no Minister of Christ, but one of  
*Baal's* Priests; if thou be a Minister  
of Christ, and come to my House,  
what I have I will set before thee,  
and thou shalt freely Eat; but to  
give my Corn and Hay, Calves and  
Foles, Wooll and Lambs, Geese,  
Hens, Piggs, Eggs, and other things,  
to be carried to thy House, Christ  
gave no such Command, that Peo-  
ple should bring such things to his  
Disciples,



Disciples, but said, *Freely you have received, freely give, Eat and Drink such as they set before you:* And so, if you be sent out by Christ to Preach the Gospel, which Gospel thou canst not receive of Man, but by the Revelation of Jesus Christ; and if thou come to my House, and freely minister unto me Spiritual things, I will freely minister unto thee Carnal things; But the Apostles, who were sent into the World to Preach the Gospel, (which Gospel they received not at Oxford and Cambridge, nor by Studying Authors, but spoke forth that which they were partakers of, which was contrary to the Will of Man) they did not enquire out a great Benefice, or a Personage, and there set themselves, but went up and down, Preaching the Gospel freely, and did not make it Chargable to any, but said, *We have coveted no Mans Silver nor Gold, God is our Witness,*  
and

*and you your selves know it :* But I  
 know thee to act contrary to them,  
 who would take from me, who have  
 received nothing from thee : And  
 here let the practice of the Ministers  
 of Christ bear Witness against thee,  
 that thou art no Minister of Christ,  
 from the Lord God do I charge thee,  
 that thou art no Minister of Christ,  
 who art out of the Doctrine of  
 Christ, and doth not live the Life as  
 they did who was sent of Christ,  
 for they never Sued any at the Law  
 for Earthly things whatsoever;  
 shew me one Example out of the  
 Scriptures of any of the Prophets, or  
 Apostles, or any of the Ministers that  
 ever did any such thing, then take  
 it, and follow their Example, other-  
 wise thou shewest thy self openly  
 to walk contrary to all that ever  
 Christ sent, and to Christ himself  
 and his Commands, and art found in  
 the steps of the false Prophets & false  
 Shepherds, who sought for their Gain  
 from

from their Quarters, as they do that taught for the Fleece, as thou makest it appear thou do'st, and held up the filthy horrible thing which thou hold'st up, the Priests bearing Rule by their Means, which is a filthy thing; and the false Prophets prepared War against them that did not put into their Mouths, as thou do'st against me, because I do not put into thy Mouth; and here be witness against thy self, that thou art in the steps of the false Prophets, and the false Teachers, which loved the Wages of Unrighteousness, and followed the Error of *Balaam*; which thou followest; and to take Wages from me, for whom thou hast done no Work, neither did I ever hire thee or set thee to work: This cannot but be Unrighteous Wages, to the Light in thy Conscience I speak; & here let the Life that they lived in, that gave forth the Scriptures, judge thee, and condemn thy practice,

for

for the Holy Men of God did not so; therefore give over calling thy self a Minister, and either make proof of thy Ministry, and walk according to the Example of them that were sent of God, otherwise I do deny thee; and I may not put in to thy Mouth, although thou prepare War against me, for I must walk according to the Commands of Christ and his Apostles, though thou wilt not. Now blame not me, that I walk according to the Scriptures, and turn away from proud and Covetous Men, such as thee; for if I should uphold thee in thy ways, which is contrary to the Way of God, I should be guilty of thy Sins, and might partake of thy Plagues: Now thou art warned, if thou goest on in thy Deceit, I am clear of thee, thy Blood be upon thy own head.—And now Friend, seeing thou professest thy self to be a Minister of Christ, thou ought'st to

convince me by sound Doctrine;  
 and in plain Words, I desire thee to  
 shew and prove, how I became in-  
 debted to thee: For no Man would  
 I hinder of his Right, neither  
 would I owe any thing to any Man,  
 but love: This I do acknowledge,  
 that the Labourer is worthy of his  
 Hire, and the Work-man is  
 worthy of his Meate: Now shew  
 when I hired thee, or what Work  
 thou hast done for me; no Trades-  
 man in the Nation can force their  
 Wares upon me, contrary to my  
 mind, much less take my Goods  
 from me, when I have none of their  
 Ware: When did'st thou Plow for  
 me? When did'st thou Thresh for  
 me? When did'st thou tread out  
 Corn for me? Art thou the Ox  
 that treads out the Corn, whose  
 mouth must not be muzzled; Or  
 art thou one of the evil Beasts, and  
 slow Bellies, who for filthy Lucre  
 subverts whole Hearts, whose  
 Mouth

Mouth must be stoped.—Shew me  
 by what Scripture-ground thou  
 claim'st Tythes to be thine; and  
 whether ever the Ministers of Christ  
 took Tythes of the People? And  
 where ever they took by force from  
 them for whom they did not work,  
 and whether the Priest-hood be not  
 changed which received Tythes? and  
 whether the Commandment be not  
 dilanulled by which the Priests recei-  
 ed Tythes? and whether Christ be  
 not the end of the Law, which Law  
 made many Priests? and whether  
 is not the Law changed as well as  
 the Priest-hood? and where did ever  
 Man provide maintenance by a Law  
 for the Ministers of God? or whe-  
 ther did not the Lord provide for  
 them, and opened the Hearts of  
 People to receive them? and where  
 did any Minister of God take by  
 force from them whose Hearts were  
 not opened to receive them?

Give

Give me a reasonable Answer concerning these things ; for I would owe nothing but love to any Man, and that which is right according to Gospel Order, and maintenance allowed by Christ, thou shalt have provided if thou prove thy self a Minister of Christ, and abide in his Doctrine ; now shew thy self whose Servant thou art ; for he that abides not in Christ's Doctrine hath not God ; and such I may not follow nor receive into my House.

Read this to the People, which thou profestest to be a Teacher unto ; and either clear thy self from these things, or else stop thy Mouth and confess thy self to be a Hireling.

*John Andlan*

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The

The Suffering Condition of  
 the Servants of the Lord  
 at this day, Vindicated :  
 And some Reasons given  
 why the People called *Quakers*  
 do own the Doctrine  
 of Christ, to continue in  
 it, and to meet together  
 in the Name and Fear of  
 the Lord, to wait upon  
 him, and Worship him in  
 Spirit and Truth, notwith-  
 standing they meet with  
 sufferings in this present  
 time for so doing.

**T**He good and blessed Day of the  
 Lord is come, and the Hea-  
 venly Visitation of Life, wherein  
 the



the Light of Righteousness is springing up unto many People, and many have received the Blessed Visitation of the Lord, and are made partakers of his Heavenly Power, by which they are quickened and raised up unto newness of Life, to serve him, and to follow him in Truth and Righteousness; and the blessed Day wherein the Lord Visited us, and the notable Works which the Lord hath wrought, and his noble Acts which he hath done, are not by us to be forgotten, but are recorded in our Hearts, as things remarkable and considerable, to be remembered by us while we have a being upon the Earth, and that with fear and reverence in our Hearts unto the Lord our God, who is great and mighty, whom we have known to execute Judgment in Righteousness, to the judging and bringing down of that which was once exalted; for when the accepta-

ble Year of the Lord came unto us,  
 Judgement was laid to the Line,  
 and the Lord did arise to shake terribly  
 the Earth, the loftiness of man  
 was bowed down, and the haughti-  
 ness of man was laid low, that the  
 Lord alone might be exalted; and  
 the Earth reeled to and fro, and was  
 removed like a Shepherd's Tent,  
 and the Light of *Israel* was as a  
 Fire, and the Holy One as a Flame,  
 to burn up the Thorns and the  
 Thickets in a Day; many Faces ga-  
 thered paleness, and Hearts grew  
 weak, and Knees feeble, and many  
 had their Hands upon their Loins,  
 because of the great Travel that was  
 upon them, because of the mighty  
 Power of the Lord which was made  
 manifest in them, for the bringing  
 down of that which had been exal-  
 ted against him, and for the resto-  
 ration of the oppressed Captive,  
 that deliverance might be known  
 from the power of Satan, and from  
 the

the bondage of Corruption, that we being set free, wherein we were held, might serve the Lord in Truth and Singleness of Heart, and wait upon him, and follow the leadings of his Spirit, in the exercise of our Hearts and minds in Serving and Worshiping the Lord our God; And so the God of Heaven hath revealed and made manifest the Way of Life and Peace, the Way wherein Comfort and Satisfaction to the Soul is found, the Gate of Mercy, even the entrance to the everlasting Kingdom of Rest and Joy for evermore; which although it be strait and narrow, and a cross to the fleshly part, and earthly ground and wisdom, yet it is easie, pleasant and delightful, living in the Spirit, and becoming little, even as a Child, for so must he become that enters in at the strait Gate, to eat of the Tree of Life which is in the midst of the Paradise of God: So we have

have found the way of everlasting Peace, (through the rich Mercy, and tender Visitation of the Lord) walking in the Spirit, and living in that which mortifies the deeds of the Flesh, being subject to the Cross of our Lord Jesus Christ. Here is rest to the Soul; here is the sweet Visitations of the Lord known, which are as the former and latter Rain, to refresh the lowly in Heart, and Poor in Spirit: Here waiting upon the Lord, the strength is renewed, and here the Lord speaks Peace to People, even as they are in Christ the Power of God, growing up in him, who is the Truth and the Life, they are possessors of lasting Peace (which God speaks not to the wicked) which is the Portion of the upright in Heart; and as the Lord hath made manifest the way of Peace, Life and everlasting Happiness, he hath also discovered the contrary, even the way of misery, darkness

darkness and destruction, the way which is broad, and many in the lusts of the Flesh take pleasure in it, following the motions of the Flesh, and the desires of the carnal mind, resisting the motions of Gods good Spirit, and hating the blessed Light of the Lord Jesus Christ, and so spend away their precious time; and in this state, that is to say in the Flesh, resisting the Spirit of the Lord, they cannot serve God, nor please him, nor worship him in Truth, though they may profess him in words, and draw near him with their Mouth; yet being in the Flesh contrary to the Spirit of Truth, the Ear turned away from hearing of God's Law, their Prayers are Abomination, their plowing is Sin, their sacrifice is as *Cain's*, not accepted by the Lord, no Peace from God, no true Rest, no Satisfaction, no beholding the Countenance of the Lord, nor no assurance of the  
Eternal

Eternal Inheritance which never fades away, but an earnest of wrath, pain, misery, anguish and trouble, which will come upon all who live and dye in Disobedience of the Glorious Gospel of Jesus Christ.

And so we see the Way of Life to all that believe in the Name of the Lord Jesus, and the way of death to all who live in unrighteousness, and are not changed by the power of God, and translated from Death to Life, and from the Kingdom of darkness, into the Kingdom of the dear Son of God.

And these things are of great concernment unto us; and we see it is very needful to wait upon the Lord, and to follow the motions of his Spirit, that we may feel his Power to preserve us in his Will; out of the evil of the World, that so in the Power of the Lord  
our

our God we may war a good Warfare, and finish our Course with joy.

And verily this a matter of great weight unto us, even to have our hearts exercised towards the Lord in obedience to his Will, in what he requireth of us, that we may have a Conscience void of offence towards him : And so the Day of the Lord God being come, and his Eternal Power made known in many hearts, by which many are raised to serve him, and obey him, yea, to worship him according to his own Will, and the leadings of his good Spirit ; We are even constrained by the Power of the Lord to meet together in his Name and Fear, to wait upon him, and to worship him, and also to exhort one another in his holy Power, as the Spirit of the Lord directs ; yea, and so much the more as the day appeareth : And this we find also  
to

to be according to the Scriptures of Truth, and practice of the Servants of the Lord in former dayes, who did not forsake the assembling of themselves together, but met often, and sometime in one place, and sometime in another, as they were directed in the fear of the Lord: *And they that feared the Lord spake often one unto another, and the Lord bearkened and heard it, and a Book of Remembrance was written for them that feared the Lord, and that thought upon his Name: And they shall be mine, saith the Lord, in the day that I make up my Jewels, and I will spare them as a man spareth his own Son that serveth him: And this was in a time when the proud were called happy, and they that wrought wickedness were set up, and they that tempted God were delivered; yet even in such a time did they that feared the Lord speak often together, and also in the time when*



when the Gospel of Christ was published by the Apostles and Ministers of Jesus, many were brought into the obedience of the Truth, and were gathered from the *Jews* Worship and way of service, [and they, to wit, the *Jews*, could plead more justly for the Antiquity of their way of Worship, and their order in their Worship, then many who this day profess themselves to be Christians, and a reformed Church] and in that time did they meet together, sometime in a Chamber, sometime in an House, and sometime in an upper Room, as the Lord directed them, and as they had opportunities; and gathered Churches which met at Houses, and waited upon the Lord, and exhorted one another, and might all speak one by one, as the Spirit of the Lord led them, that all might hear, and all be comforted.

*And we do not read that the Jews  
made*

*made a Law, (or the Romans either, who at that time had the Principality) that they should not meet above four together, or if they meet five, or above, they should be fined.*

Indeed the *Jews* who believed not, were bad enough, and persecuted the Saints from City, and haled out of Houses they that professed the Name of Jesus, and sometimes scourged them; but they are evil examples to be followed, and its pitty that any who profess themselves Christians, should do the like to any that meet together in the Fear of the Lord, to serve him, and walk peaceably in Godliness & Fear.

And why may not more than four meet together lawfully to Worship God, in the account of God and all just men? why may not Ten? Yea, and Why may not a hundred, and more? Provided still it be to Worship God, and serve him, And why may not also some come

in amongst them who are Unbelievers, that are ignorant of the way of Truth, that they may come to hear, and learn, and be convinced of all; and go away, and confess that God is there of a Truth; and if there be more that come upon the same account, it is also approved.

Sure that was a great Concourse of People, when the Disciples were met in one place, where three Thousand were pricked to the Heart at one time. Had it been justifiable in the *Jews* at that time to hinder such gatherings of People together, or such Speakers as were, who spake as the Spirit of the Lord gave them utterance? The *Jews* were very angry with them, and commanded them to speak no more in the Name of Jesus; but they obeyed God rather than man, and spoke boldly the Word of the Lord, and the Lord was with them, yea, and filled their

their Hearts with joy and comfort, though sometime they were put in the Stocks, and sometime in Prison.

So we do verily find both by the the Testimony of the Spirit of God in our Hearts, and also by the Testimony of the Scriptures, That our meeting together to Worship the Lord, and to wait upon him, is according to the mind of God, and also to the practice of the Saints in former days; and although we be of the suffering-side, as the Saints were in times past, yet we are content in the Will of the Lord to give up unto him in all these things: And surely if they that cause us to suffer, did but diligently mind and consider their way and Weapons which they go on in, and war with, they may find themselves to be on the persecuting-side, and see the Saints did not so, neither War with such Weapons; for the Saints Weapons

pons were not Carnal, but Spiritual;  
 and mighty through God, to the pul-  
 ling down of strong holds; for 'tis the  
 spiritual Weapons that can and doth  
 conquer the man of sin within, and  
 can subdue every high thought and  
 imagination, and bring under what-  
 soever is contrary to the Will of  
 God: 'Tis the Eternal Word of the  
 everlasting God that is quick and  
 powerful, sharper than any two-  
 edged Sword, which divides within,  
 where no carnal Weapon can divide:  
 And if any think we be not in the  
 Way of the Lord, let them come  
 forth with spiritual Weapons, or  
 with the best they have, laying aside  
 all carnal Weapons, Club and Staff,  
 Force and Compulsion, for that will  
 never overcome a spiritual Enemy;  
 it may kill outwardly, but cannot  
 kill spiritual wickedness; and com-  
 ing forth with these Weapons, this  
 is like men that profess Christiani-  
 ty, and would be far more comely  
 amongst

amongst the sober and honest-hearted People, and far more like to the Saints, then haling out of Houses by force with carnal Weapons, and casting into Prison for no other thing but owning the Doctrine of Christ, and meeting together to Worship God.

*And then this is offered as the prevailing Argument; There is a Law made lately, that will not allow you, and if you do, we must fine you, or we must take your Goods, or commit you to Prison, or cause you to forfeit your Estates: Therefore we charge you give over, if not, we must proceed against you, and break your Meetings with carnal Weapons.*

Oh! where is the Spiritual Weapons, the Power to convince gain-Sayers, Gospel-Ministers that went forth without Club or Staff; for say we, convince our Consciences, or else we dare not do it; for we may not  
disobey

disobey the Lord because of these things.

*Obj.* Well, then (say they) you will be ruinated; have you no Wisdom? will you spoile your selves with these things?

*Ans.* More is the pity, (say we) that we may not serve the Lord, and Worship him; but such sufferings will be exercised upon us by a people that profess themselves Christians, and reformed ones too: Well, we say we must commit our cause to the Lord, and even give up all to him, who knows how to deliver the righteous out of all their trouble.

*Obj.* Ay, but (say they) cannot you meet four, and no more?

*Ans.* We say, We may not limit the Lord, neither in the things of God must we order our selves. And again, if some could stoop to that, it would not serve neither.

U

*Obj.*

Obj. Then (say they) you must be forced, and then you, or some of you will zeild, and then we will boast over you with those.

Ans. But we say, that force with carnal Weapons, by pains and penalries, as it was not the way of the Lord, nor the practice of the true Christians, so neither doth it effect the end, for it will never make men truly religious, neither will it be for the better in the end to them that go about so to compel; no, nor yet any comfort in the mean time; for there is a *Prick* that meets with the Persecutors now and then, which stops their furious driving, and gives them no ease in their Way; as it was with *Saul* while he Persecuted the Saints, and brought them bound, both Men and Women, that believed in the Lord Jesus; and he is not a good example in that to be followed; for he made havock of the Church;  
entering



entering into every House, and haling  
 men and women, committing them to  
 Prison, having Authority from the  
 Chief-Priests, and being exceedingly  
 mad against them. (Acts 8. 3. and  
 Chap. 26. 10, 11.) as he afterwards  
 confessed; and as he went to  
 Damascus with Authority and  
 Commission, he was struck down,  
 for all his Authority, and heard a  
 voice saying to him, *Why persecutest  
 thou me? it is hard for thee to kick  
 against the pricks.* And it will be  
 very hard for all such who persecute  
 the Children of the Lord, the Lord  
 will smite them one way or another,  
 if they be not smitten to their Con-  
 version: But if the Lord smite them  
 often, and they still go on to sin more  
 and more, he will ease him of his  
 Adversaries, and avenge him of his  
 Enemies, and smite with an irrecor-  
 verable stroke.

*Obj.* And if it be objected *That  
 these were Jews that did not profess  
 Christ*

*Christ, that thus persecuted the Christians, and it was evil done of them; but we are a Reformed Church, and we do it in zeal to Christ, that people might be all of one way and the Law doth allow us to it.*

*Ans.* 'Tis answered thus: The *Jews* had a zeal for God which was not according to knowledge; and they had a Law also, by which they judged the Holy One that he ought to dye; but although they supposed they did God service, and for the detending of the Law, yet indeed they fought against God; and they had as much to say for their way of Worship, it being ancient, and they which differed from them, their way was but new in appearance: I say, the *Jews* might plead for their Way far more groundedly, than many now; especially people who neither Live in their Way of Worship, according to the *Jews* under the Law, no  
nor

not yet according to the Saints in the Primitive times ; And those that profess themselves Christians, and yet persecute the Innocent, they are far more guilty than the Jews were, inasmuch as they both profess more Light, and also walk so quite contrary to their own Profession ; yea and to the example of Christ, whom they profess (and the true Christians) who said, *Love your Enemies, pray for them that persecute you* ; not persecute them that pray for you : Neither had the Saints such Weapons to bring people into their Church, as is now used, but spiritual Ones, mighty through God, and went forth in his Power ; this brought People to be of one Heart, and one way, and to serve the Lord with one mind, which force, with carnal Weapons, will never accomplish, to bring people to be of one way.

Obj. And as its said, *But some* will

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will yield, and then we will rejoyce in that.

Ans. 'Tis answered, That's a bad Work to force People, and compel them to deny that which God hath made manifest to them to be Truth, and the greater is their Sin thus to do. 'Tis said, that Saul compelled some to blaspheme against the Name of Jesus, when he raged so against them; but he afterwards confessed it is a great Sin: And though some did so, or do so, yet that is no confirmation to the Persecutors, that they are in the Way of God; no, nor yet a true Testimony against the persecuted, that they are not in the Way of God; neither doth it truly convert men at all: Indeed force and compulsion may make some men conform to what outwardly, which otherwise they would not do; but that is nothing of weight, their Hearts are never the better, but are rather worse, and more Hypocrites than before, for  
force

force doth but make Hypocrites at the most ; for it is God alone by his Powerful Word of Life operating in the Hearts of People ; that changeth them, and reneweth them in the Spirit of their minds, and brings them into the true Service and Worship, even to draw near him with their Hearts, and to Worship him in Spirit and Truth, and it's out of man's power, and that which God doth not require of men at this day, to force by penalties and carnal Weapons to this or that Worship, and is absolutely against the Practice of the Saints, and the Spirit of Jesus, as also against Christ's Royal Law, which is, *Whatsoever ye would that men should do unto you, even so do ye unto them* : Now let every man make it his own case, *He saith his way is the way of God, and anothers is not* : Well then, would he be forced to leave his own way, and to go to the other, which he is not satisfied of to be

be according to the mind of God, especially when nothing is offered to convince his Conscience, or persuade his mind and understanding but Force and Compulsion: Surely no man would be so dealt with in his own case.

*Obj.* But if it be said, *We have Power and a Law, and we are wise and learned men, and we would not be forced from our Religion, but we would force people to ours.*

*Ans.* This hath no weight in it at all; for you ought to put your selves in the same capacities as them you deal with are; and to consider your selves in their condition; they are as strongly (it may be more) persuaded in their Consciences by the Spirit of God, that their Way is right, than you are of yours. Well then, (weighing these things) would you be forced? Would you have others to deal so with you, if you were in their condition, and they

in yours? Let God's Witness answer in all Consciences, and see if these ways of forcing, in matters of Conscience to God-wards, be not quite contrary to the practice of the Saints, and to the Royal Law of Christ.

Obj. Besides, though it be said, *But we judge we are in the right, and our way is the true way.*

Ans. It's answered. You may be mistaken, many hath, that have had thoughts their way was right; and while you have not the infallible Witness of God's Spirit with you, to testifie to your way, peradventure you may err as the former Forcers have done; and then you cause people to Sin, if you could force them to Blaspheme, and to deny, as *Saul* did; for if he that turneth a Sinner from the error of his way, (who hath erred from the Truth) doth save a Soul, and hide a multitude of Sins, then they that force people from the  
Way

Way of God, and cause them to err, both bring Souls into death, and so bring Innocent Blood upon themselves, yea, the Blood of Souls, which will be a great weight in the Day of God's account.

Obj. But if it be further said, *How then? How must we do (there is so many ways) that People might be brought to one way to serve God?*

Ans. Do what God requireth of you, and no more, and then we shall never suffer by you, nor under you; Do justly, love mercy, and walk humbly with your God, this is better than the fat of Rams: 'tis better than all the outward Sounds and Ceremonies, and bodily exercise, while the heart is far from the Lord. And if you judge you are in the right, and your way is right, come forth then with spiritual Weapons, mighty ones; in the power of the Gospel of Jesus Christ; and let us see you shine forth in his Image; let this



this be your covering, your white Robes, even the Righteousness of Christ, which is the Righteousness of the Saints; and let us see your meekness, patience, gentleness, and good example, your readiness by word and deed to convince Gain-sayers in the Power and Gospel of Christ; your love to sinners, your self-denial, your subjection to the Cross of our Lord Jesus; Oh, this would reach our hearts, then God's Witness would answer to you, and this would answer the good part in all; and this is the way to bring people to be of one mind in the Truth; this is God's way, this is the way the Saints walked in; this is the way we love and desire; and this also would be of good report amongst all good people; but the contrary force and compulsion, with a hasty, forward, proud, envious Spirit, with Staff and Club, and carnal Weapons, and Stocks, and Prisoning of  
 People

People, against whom there is no oc-  
 casion, but concerning the Law of  
 their God, and matters which are  
 really of Conscience to God-wards;  
 We say, this will never be justified by  
 the Lord, nor effect the end neither,  
 nor be of good report amongst sober  
 People, nor answer the good part in  
 people: And moreover, the Lord God  
 of Life will turn his hand and power  
 against them, that so turn their hand  
 and power against his people for o-  
 beying him, and exercising their Con-  
 sciences towards him, in waiting up-  
 on him, and worshipping him accord-  
 ing to that which he hath made ma-  
 nifest to them; and such will be more  
 inexcusable for persecuting now, than  
 the *Jews* were in former dayes; for  
 then the Saints met together, and pro-  
 fessed the Name of Jesus, which the  
*Jews* did not say they believed in. Be-  
 sides, it was in appearance such a new  
 way, and so different to the Law and  
 manner of Worship which the *Jews*  
 had,

had, that they had some seeming colour in their way ; but now, for they that profess the Name of Christ, and the Scriptures of the New-Testament, and the Saints Practice, and Christ's Commands to be obeyed, for these (all things considered) to persecute people for owning the Commands of Christ, & for practising the same things (which they cannot but read) the Saints practised, and to hale people, and commit them to Prison for meeting in the Name of Jesus to Worship God, and to wait upon him; yea, and to be so far from cherishing such, as to act the very parts of them that made havock of the Church, and haled out both Men and Women, and was exceedingly mad, and caused some to Blaspheme, and committed to Prison for the same things; it doth appear to be great evil, and to be even Sin against knowledge, against their own Profession as Christians, and cannot be paralleld with

with any of the Saines, but with the Persecutors, who hated and cruelly entreated the Servants of the Lord in former Ages, who never could accomplish their end, though they caused many to suffer; and now to put all out of doubt, and to give all who opposeth the People of God in the way of God, an absolute answer, that they shall not be able to accomplish their end, and therefore it would be far better to be quiet, and to mind the Royal Law of Christ, lest they by acting contrary, do bring innocent suffering and Blood upon their own Heads, and incur God's heavy Yoke of displeasure against them, yea, and a Fire be kindled in their own Bowels, and a Worm which shall not dye, and a dart strike through the Heart and Liver, and so the end be as bitter as Worm-wood, and as sharp as a two-edged Sword; these are Instruments of War which the Lord hath in his Quiver, which  
is

is reserved for the Day of Battel, when God pleads with all Flesh by Fire, and by his Sword, when the slain of the Lord shall be many, when he will rain Snares upon the wicked, Fire and Brimstone, and grievous Tempests; this is the Portion of their Cup: But indeed we do desire the Conversion and Salvation even of our Persecutors; and therefore to put all out of doubt, as is before said, that there is no prevailing against the Lord, nor against the ~~Si-~~es of the Holy One, in whom the Lord is: We say, the living God of Heaven and Earth hath made manifest unto us the Way to Life, and called us to walk in it, and united our Hearts together, (as many as live in his Power) to serve him, and to wait upon him, and to meet together to Worship him in Spirit and Truth; and we are perswaded to obey the Lord, and believe in the Lord, that he will strengthen us in  
his

his Way and Will unto the end: For our strength is in the Lord (and not of our selves) who hath called us to follow him through good report and bad report, and not to deny his Way because of sufferings, but to endure in patience, and let the Lord plead our cause in the Hearts of his Enemies.

Obj. And if any say, *Why will you not swear? And why will you meet, seeing there is a Law against you?*

Ans. For these two things, we say, We dare not disobey the Lord for fear of punishment or suffering outwardly; and we meet together in the Name and Fear of the Lord, Because the Lord God of Life requireth it of us, that we should meet in his Name and Power, and wait upon him, and edifie one another in his Love and Life, and in our Meetings waiting upon the Lord, we have the presence of the living God of Life with us, and the feeling of the

the vertue of his Love in our Hearts ;  
 and he lifts up his Countenance up-  
 on us, yea, and comforteth us by his  
 free Spirit, whereby we know and  
 are assured ; that it is according to  
 the mind and will of the Lord, and  
 that he speaks Peace unto us : And  
 this being the real Truth, let all the  
 honest-hearted judge how we can  
 in Conscience leave that which God  
 requirerh of us , in obedience to  
 which we have God's presence with  
 us and do that which Man requir-  
 eth of us, contrary to the Truth,  
 in observing of which we should fall  
 into Condemnation, and feel God's  
 anger ; and the Testimony of his  
 Spirit against us, to judge us, which  
 would be greater sufferings in the  
 inward Man, then all the outward  
 sufferings which we may meet with ;  
 for in these being faithful, the Lord  
 comforteth our Hearts.

X

2. Again,

2. Again, We meet together to wait upon the Lord, because we fear the Lord God, he hath placed his Fear in our Hearts, and we know him to be great and mighty, a great King above all Kings, and a great God above all Gods, that is able to do whatsoever he will in Heaven and in Earth, and in the Kingdoms of men, and we know he is worthy to be Worshipped, and to have the Heart given up unto him, for he hath Power to change the Heart, (which Men by all their force cannot do) and to give true and lasting Peace, which the World can never take away; and his Feat being in our Hearts, we account him Lord and Ruler in our Consciences, and worthy to be obeyed in Heart, Soul and Spirit: And because we fear him more than Man, we are bound in Duty to obey him, for he hath power over both Soul and Body, which Man hath



hath not ; for Man can but kill the Body, he hath not power to kill the Soul, neither hath he power to redeem the Soul ; neither can Man convert the Soul by any force or penalty outwardly ; therefore Man doth but labour in vain, for he can neither kill nor cure the Soul ; but the Lord whom we fear, hath Power, and is able to kill and to make alive : And because we fear him more than Man, therefore we chuse to obey him rather than Man, and to meet in God's Fear. And this being our Condition, let the sober-hearted judge, How can we deny the Lord who hath all Power, and hath quickened us, and redeemed our Souls from Death, and go to obey Man (contrary to Christ's Doctrine) who hath no power over the Soul. Surely as we stand in God's Fear and Counsel, we may not do this Evil, and Sin against our God.

3. Again, we meet together to wait upon the Lord, because God hath made it manifest to us, and perswaded us, that the Way in which we walk, is according to his Mind and Will, and we look not for direction in our Religion, by Mans wisdom or will, how we shall serve and worship God, for we know its God alone by his Spirit, that leads people in the Exercise of the true Religion, as it is written, *I the Lord teacheth thee to profit, and leadeth thee in the way in which thou shouldest go;* and lo we are content with our Religion which the Lord hath led us into, and in the exercise of it we have Gods Blessing, filling our Hearts with Love and joy, Peace and Satisfaction, in which our Souls are comforted, and we look not for another Religion contrary to that which we are in; but our hearts are fixed, waiting upon the Lord, and we received

received it from the Lord, and not upon any such terms, as to continue in it till Man made a Law against it, or speak against it, and no longer; but even as the Way of Truth was made manifest to us, so to press on in it unto the end: And we see the Ways and Religions of Men to be so changable, sometimes one way, and sometimes another, that it appears to us, as if Men received their Religion but till Orders of another sort of Men to the contrary: And we see many people so ready to part with their Religion, and take up another, that gives us just ground to believe they sound not the Presence of God with them in their Way and Exercise: And so its but loose with them, and they can leave it upon occasion, rather than suffer the loss of any thing for it; and this makes us prize that which God hath made manifest to us, the more, because we receive Refreshment

ment from the Lord, in the Exercise of our Religion; besides, if we had been void of the true Religion till this day, we should have been as unstable as others, tossed about with winds of Doctrine, and have known no true Rest to our Souls; but it is well known that we were of the same mind, that we are now, in the time of the former powers, and we received not our Religion from them neither, but from the Lord our God, neither was our Religion or we in the Exercise of it, confirmed by any Law or Decree of theirs, but on the contrary, did suffer much hardship under them, and by them, whom they cherished at that time in the Religion which they allowed, and they then said, *Theirs was the right Way, and they Stockt and Prisoned many who were contrary to them; And now others say they are in Way, and use force, and such like, to them that differ*

*differ from them. One said the Law  
 is on our side, and we are in the right;  
 the others say. The Law is on our side,  
 and we are in the right, and you must  
 conform, or suffer deeply. We say,  
 None of these things can perswade  
 our Consciences; but come forth in  
 the Power of the Lord, as good Ex-  
 amples, with spiritual Weapons, if  
 you will perswade us; for we can-  
 not with a safe Conscience leave our  
 Religion, which the Lord hath led  
 us into by his own Power, upon these  
 things, but must rather give up to  
 suffer in the Will of the Lord; for  
 we know plainly, it is God alone by  
 his Power, that doth bring people  
 into the true Worship: And this  
 is according to the Scriptures of  
 Truth, and also to the Service which  
 is now allowed; for 'tis said in the  
 Collect for that which is called the  
 thirteenth Sunday after Trinity,  
 Almighty and most merciful God, of  
 whose only Gift it cometh, that thy faith-  
 ful*

*ful People do unto thee true and laudable Service:* Now then, if it come only by the Gift of God that the faithful do true Service unto God, then they that would force people from serving God according to his Gift given them, would force them from the true and laudable Service of God; and do make them act contrary to the Gift of God, and unavoidably lead and force people from the true Worship of God, into hypocrisie, and a false, feigned, lifeless and heartless Worship, in which the Lord takes no pleasure. And so this being truly considered, we can put it to the Consciences of all that fear the Lord, to judge whether he can with a safe Conscience leave our Religion which God hath led us into, and the exercise of it, according to the Gift of God, by which only true Service is done to God, in which also we find acceptance with God through Jesus Christ; and go to a  
Religion

Religion in the will of Man, contrary to the Gift of God, by Force and Compulsion, where we could not act affectionately with our Hearts, nor yet find the Blessing and Presence of God with us, acting contrary to the Gift of God: Truly it is in our Hearts and Consciences, as the Truth of the Lord, that we may not falsely do it.

But if any should object and say, *Your Religion is but new, or of a late standing, Ours is a Hundred Years old, or thereabouts, since Popery was brought from having the upper-hand in this Nation; for they forced, but they were out of the way; but ours is a Reformed Church.*

'Tis answered, That though the Name or Denomination by which we are distinguished from other people, be but of late Years, which was cast upon us by some that mocked us, because of the Power of the Lord, which caused many to quake  
and

and tremble ; yet the Life in which we live, and the Truth which we profess, is ancient, and the Practice in which we are exercised in the Worship of God, is according to the Truth and Practice of the Saints of old : And so it might be said of the Saints, and of *Paul* when he was converted, and turned from the *Jews* Worship, that it was a new Religion ; but it was the mighty Power of God that changed them, though many in that day opposed them. And so we say, Force now, with Prisons and carnal Weapons, is of the same nature as it was formerly, in the *Papists* and others, for they said they had a Law, and they were the true Church, and they forced about Religion, and killed many ; and now here is but the same Argument, The Law saith so and so : Therefore we see the same Nature forcing now, as formerly, as it's said, *He that was born after the Flesh, persecuted*  
*sed*



ted him that was born after the Spirit ;  
even so it is now.

And for being of a Hundred Years standing, this adds no strength to it at all, for the Jews Religion was far more ancient, and yet being in the Persecuting nature, and resisting the Holy One and the Just, though they professed God with their Mouth, yet that would not cover them, nor will it cover people now, to profess God with their Mouth, while they are found in the Nature, Steps and Practice of them who Persecuted the Saints and Servants of God in Ages past.

And for that which is said, That we are but of late Years ; We say, Men are not true Christians by Generation, neither by an outward Profession, but by an inward Change in the Heart, wrought by the Power of God in the Regeneration. And so if it be but a few Years in comparison, since we, or any of us were changed

changed and turned to the Lord, yet it was in the time when the Lord was pleased, and saw good to visit us, and we can truly say it was an acceptable day and time when we were turned from Darkness to the true Light, and from the power of Satan to God: And we are glad of it, and can say, Blessed be the Lord for it, if it had been but yesterday, that any of us were renewed in the Spirit of our minds to God; for it is matter of Joy to us, that the Lord hath gathered us in our day and time, from off the barren Mountains, into his Fold, to wait upon him, and to receive teaching and satisfaction from him; This is far more to us to know the Lord changing us in our day, and bringing us to know the things that pertain to our everlasting Peace, than to have a large Profession of the Saints Words, and yet to be out of the Saints Life, and out of the way where true Peace and Rest

Rest is found to the Soul ; and so the Lord having manifested his Truth to us, and brought us into the Religion, in which he manifests his Presence to us, we are content to wait in the Will of the Lord, and may not forsake our Religion, nor the Assembling of our selves together, because Man saith to the contrary, but walk according to the Gift of God, by which only it is that true and faithful Service is performed unto him.

4. Again, we meet together to wait upon the Lord; that our Consciences may be kept clear towards him, that we may have the answer of a good Conscience towards God. which if we should walk contrary to that which the Lord hath made manifest, here would be shipwrack of Faith and a good Conscience ; for so it was formerly, if any forsook the Lord and his Truth after they had tasted of his good Word, if they fell away from that which they had once known

known and professed of the Truth and Gospel of Jesus, they made shipwrack of Faith and a good Conscience, and then they could not have the answer of a good Conscience, neither had they Peace with God; and what remained if they continued so, but a certain fearful looking for of Judgement and fiery Indignation, which will devour? And therefore we knowing the preciousness of the answer of a good Conscience towards God, do prize it, and esteem it as a Jewel of great worth; and we may not forsake the Way of the Lord, wherein we have the answer of a good Conscience (because of outward Force) and go into that in which we should suffer Arguish, and have a certain fearful looking for of Judgment, and a sting in our own Consciences; therefore we can put it to all who fear the Lord to judge of, if it be not safe for us to abide in the Way of the Lord, and to be faithful

ful to him, though we may meet with Sufferings in this World.

5. Again, we meet together in the Fear of the Lord, and own the doctrine of Christ to live in it, because we are perswaded in the Fear and Power of the Lord God of Life; who is our strength, that nothing shall be able to separate us from the Love of God which we have in *Christ Jesus* our Lord; the Love of God is so Comfortable, and his Favours is so refreshing to us, and the Testimony of his Spirit is so satisfactory in our Hearts, that we are perswaded, nothing will be able to separate us; our Strength is in the Lord, and he is all-sufficient to keep us through all, by his mighty Power, unto the end; waiting upon him, and abiding in his Power, he is able to save to the uttermost; and this were the Saints formerly perswaded off, that nothing should be able to separate them from the Love  
of

of God, and they met with many hardships, and were oftentimes cruelly intreated, and shamefully handled, as the *Scriptures* declare; yet through all the Lord was with his people, and comforted their hearts in their following of him, and the Love of God abounded to them and in them, and they were Conquerors through him that loved them. Now if any at that time denyed the Truth for fear of man, or any other thing, they came to suffer in their hearts; and to feel sorrow in their inward man; for when iniquity enters into the heart; it darkens the understanding, and also the creature loseth the sence of the Love of God; and if there be not Repentance, and a returning unto the Lord, Iniquity grows more strong, and love grows cold in such, and the heart grows worse and worse, and is hardned by degrees against the Lord and his people, and then there is a separation  
from

from the Love of God, and the feeling, and earnest of sorrow and tribulation upon every one that doth evil; therefore we are perswaded that it is safe for us to wait upon the Lord in the way which he hath made manifest unto us, that so we may receive the Power to renew our strength, that we may walk on in the Path of Life, and nothing separate us from the Love of God which we have in Christ Jesus. Shall tribulation, or affliction, or Principalities, or Powers separate us from the Love of God? Shall force by carnal weapons, or Prisons cause us to deny that which God hath made manifest unto us; Is there Powers against us, Thrones against us? well, this is safe for us, to abide in the counsel of God, that we may always feel his Love in our hearts; and if we suffer, let us suffer here, because of our faithfulness to the Lord: If we must go to Prison, let us stand in

the Power of God, that his Love and Life, blessing, and heavenly Presence may be with us : Better to suffer outwardly in Prisons, and Holes, and have the Love and presence of the Lord with us, then to disobey the Lord, and walk contrary to his gift, and so suffer inward anguish and sorrow of heart, and some thing separate us from the Love of God, and then who can speak peace to us, if the Lord speak trouble ? but if the Lord speak peace, it's no matter though man may speak trouble ; though the wrath of man may rise high, yet he that doth whatsoever he will in Heaven and in Earth, he can make it to turn to his Praise, and the rest of it he will restrain ; and blessed are they that have the Lord with them, on their side ; he speaks peace to them in the midst of all, his love refresheth our Hearts, and so to put all out of doubt, we are perswaded in the Power of the Lord,



Lord, that nothing will be able to separate us from the Love which we have in our Saviour; and here it is good to abide, and not to give one Foot back, to give any ground unto the Enemy, but to continue where the Love of God is with us, and his blessed Presence with us comforting our Hearts, which people do not find with them in disobedience, walking and acting contrary to what the Lord hath made manifest to them; and so we can put it to the Consciences of all People who have any sence of the Love of God in their Hearts, Whether it can be safe for us to forsake the Way of peace and rest which God hath made manifest unto us, and in which we have the Love of God with us, and to go into a Way by force, into which the Spirit of the Lord doth not lead us, where we shall find anguish and sorrow, and something separating us from the Love of God,

and where God would not speak peace to us, but trouble; surely we are perswaded to abide in that which the Lord hath made manifest to us, and our faith is in the Power of God, that nothing will be able to separate us from the Love of God.

6. Again, we are perswaded to continue in the Way of Truth, meeting together in the Fear of the Lord, to serve him, because we find the Lord requireth of us to bear a faithful Testimony, and witness to his Name and Truth, which he hath made known to us at this day; and though man require the contrary, and would force us to yeild, yet we may not deny the Lord and his Truth, but must bear witness to his Name in obedience to his Will: for we are not our own, but the Lords; neither must we serve our selves, nor do our own will, nor the wills of others, whose will is not according

according to the Will of God, but we must serve the Lord, and be faithful to him ; and we see we cannot serve two Masters, nor cannot be partakers of the Love of God, if we be in the love of the World, and follow after the lusts of it ; and if we love any thing more than Christ, we should not be true Disciples and Followers of him.

And if it be objected, *Why cannot you do as men would have you ? What, God knows your Hearts, and you may keep your Hearts to your selves, and conform outwardly for all that.*

It's answered, Nay, we cannot, because God requireth it of us, to bear witness to his Name and Truth ; and we may not deal doubly or deceitfully, in shewing that before men, which we are not in our Hearts to God, for the People that God hath formed to himself, must shew forth his praise. And though it be true,  
that

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that God knows the Heart of every  
one, yet he looks for Fruit also to be  
brought forth, that we may be glo-  
rified. It is recorded in the Scrip-  
tures, that there were many occa-  
sions sought against *Daniel*, but  
they could find none against him,  
except it were concerning the Law  
of his God, and they that hated  
him; consulted to get a Decree, that  
none should ask any Petition of  
God or man for thirty dayes, save  
of the King; if he did, he was to  
be cast into the Den of Lyons: and  
the Decree was sealed according to  
the Law of the *Medes and Persians*.  
Now it cannot be denied but *Daniel*  
might have prayed to God in his  
heart; and his evil-wishers have  
known little of it; but he was  
taught by the Lord to pray openly,  
and to confess unto him, that he was  
great, mighty and powerfull. And so  
though the Decree was sealed, he  
( as if he regarded it to not ) went  
and

and prayed to his God three times a day upon his knees, with his Window open, and his face towards *Jerusalem*, and so held forth his Testimony, and bore witness to the Lord, that he was worthy to be sought unto, and that he was not to be limited ( by an outward Decree, though a strong one) from praying and calling upon the Name of the Lord, and the Lord was with him; and though he suffered the adventure of being cast into the Lyons Den, yet the God of Heaven was his Preserver, and he held forth a precious Testimony, and God was much glorified; for it was said, yea, and proclaimed through many Nations, that all should fear and worship the God of *Daniel*, for there was no other God that could save in such sort.

And also the three Children that would not bow, though the King had commanded it, that when the  
Voice,

Voice of the Musick was heard, all should bow to the Image which he had set up; yet they would not obey, for it was contrary to the Law of their God, and great Wrath was against them, and the Furnace was very Hot, yet the Lord saved them, and they bore a precious Testimony to the Lord in Obedience to his Law, and the Lord was much Glorified, and was proclaimed through many Nations to be the onely and true God; and the King himself did praise and honour, and extol the God of Heaven all whose Works are Truth, and his Wayes Judgement, and those who walk in Pride, he is able to base.

But now if any should say, *These were Heathen Kings, and so not to be obeyed.*

It's answered, They are more excusable therefore than those that in words profess themselves Christians, and own Scriptures, and the Saints practice,

practice, and yet are found persecut-  
those who live in the Power of the  
Lord, and forcing by pains and pe-  
nalties, not according to, but quite  
contrary to the Practice of the Saints,  
whose Words they profess, and are  
found in the very steps of them who  
persecuted the Saints and Servants  
of God, as the Scriptures testifie;  
and are so far from the Doctrine of  
Christ, as to forgive Trespases and  
to do as they would be done unto,  
and to love Enemies, and to pray  
for them that Persecute them; that  
they do absolutely Trespas against  
them who give them no just occasion,  
and do to others as they would not  
be done unto, were it their case,  
(and let God's Witness judge) and  
doth even hate and cruelly handle  
their Friends, who wish them well  
from their Hearts, and persecute them  
who pray for them. And surely,  
for these things will the Lord Visit,  
and in the mean time we find that  
the

the Lord requireth it of us, to be faithful to him in what he hath made manifest unto us, that we may bear a true Testimony, and faithful Witnesses to the Truth, and for the Lord, that he may g'orise himself by us; for we are not our own, but his, who hath formed us, and called us to follow him.

And therefore let the wise in Heart judge; Can it be safe for us to lose our Testimony, and to cease following the Lord, and living in that which he hath made known unto us to his mind and will concerning us, in which we have the Arm and Power of the Lord with us, and him to take our parts, and to go to that which he hath not called us unto, where we could bear no Testimony for him, (for he that goes from the Truth which God hath made manifest, k'seth his Testimony) where fruits would be brought forth unto Death, and not unto Life, and the  
Hand



Hand of the Lord will turn against such; for them that honour the Lord, he will honour; but they that slight his Counsel, and despise his Will, shall be lightly esteemed; all which duly considered, we cannot (as we live to God) but bear witness to his Name, and hold forth that Testimony which the Lord hath committed unto us.

7. Again, We are given up to obey and serve the Lord according to that which he hath made known unto us, because no man must give an account unto God for us, or answer for us in his day, when the secrets of all Hearts shall be manifest, and he will reward every one according to their deeds: But we must stand before the Judgement-Seat of Christ, to receive a Portion from him, and not others for us: Therefore we may not deny the Lord because of Force, Pains, Prisons or Penalties, because they that so force us, will  
not

not answer for us, though weight  
 enough may be upon themselves;  
 yet that would not free us if we  
 should forsake the Way of the Lord  
 made known to us: And let all  
 people in soberness judge what reason  
 there is that others should force us  
 from that which we believe, to  
 that which they believe, and yet  
 we perish by that means, they can  
 neither help us, nor answer for us:  
 Is it not therefore meet, that we  
 should live in that Way in which we  
 dare dye, and give up all unto the  
 Lord in, and not be forc'd out of  
 that Way in which vve have Peace  
 and Love, and the presence of the  
 Lord vvith us, into a vvay vvhere  
 pain and anguish would fill our  
 hearts, and leanness and emptiness  
 would be upon our souls? and yet  
 they that forced us from our good  
 Haven and safe Harbour, where vve  
 lay at Anchor safe from the storm,  
 vvould neither bring us to any sure  
 resting.

resting place, nor yet preserve us from Winds and Storms, and terrible Tempests; but vve must by reason of such a force, unavoidably suffer shipvrack: We say, We may call Heaven and Earth, yea, Angels and all just men, to bear vvitness to our Cause; yea, and the Eternal God of Life, in vvwhose hand is the breath of all living, to judge betwen us and our Persecutors in this matter.

*Hearken unto me, ye that know righteousness, the People in whose heart is my Law; fear ye not the reproach of men, neither be ye afraid of their revilings; for the Moth shall eat them up like a Garment, and the Worm shall eat them like Wool; but my Righteousness shall be forever: and my Salvation from Generation to Generation, Isa. 51. 7, 8.*

*J. A.*

*A*

A Question Answered, which was proposed by the Bishops Official, at several Places in *Westmoreland*, to the people called *Quakers*, in his Visitation (so called) about the 7th Month, 1663,

Question, **W**HAT do you not come to your Parish Church, or to the place of publick Worship, appointed by the Laws of the Land, to hear Divine Service, and to join in Prayer with the Congregation; and to perform other Rites and Cerimonies according to the Church of England.

Ans<sup>r</sup>. First the Apostle saith, Let every Man be fully perswaded in his own mind. Now we are not perswaded in our minds; either that God requireth it of us, to come to these Places to Worship him, or that it  
can

can be proved by the holy Scriptures, according to the Practice of the Saints, that we ought to come to these Places. Secondly, because we are not perswaded in our minds, and that upon good Grounds and Reasons, according to the holy Scriptures, That the Priests which there serve the Cure (so called) are Ministers of Jesus Christ, sent of God: But much perswaded in our minds that God never sent them; And that for these four Reasons,

*First*, Because their Call to the Ministry, is not the same, as were the Call of the Ministers of Christ: Theirs was by the Spirit of Christ, not of Man, nor by Man; Theirs are of Man, and by Man: Time servers, Men pleasers, Covenant-breakers, having a face to serve every turn and time, not serving the Lord, but their own Bellies; and they used to say, before they abjured the Covenant, that they had not

not the infallible Spirit which the Apostle had; and what Spirit is entered into them since; let all that fear the Lord judge.

*Secondly,* Because we are not persuaded, that their Practice in their Ministry, is not according to the Practice of the Ministers of Christ, but according to the practice of the false Prophets, and false Apostles which the Scripture testifies against.

*Thirdly,* Because their Maintenance in their Ministry, is not according to the Maintenance of the Ministers of Christ, but like the false Prophets, and them that went in *Cain's* way, and *Balaam's* way, greedily after Gifts and Rewards; yea, and preparing War against them that puts not into their Mouths.

*Fourthly,* Because we are persuaded, that their Doctrine is not according to the Doctrine of Christ, and his Apostles, but the contrary,

for

for they deny the Light of Christ, which lighteth every Man that cometh into the World, to be spiritual and sufficient to guide in the ways of Peace; and this is contrary to Christs Doctrine and his Apostles; again they say, all that ever people do, is Sin, while they are here, (though Saints) and people must never have freedom nor victory over Sin while they live upon the Earth; and this is contrary to the Doctrine of Christ and his Apostles: They say all they do is Sin, their best Actions are Sin, their Prayers are Sin, (to this we consent) therefore they are not the Prayers of the Upright, which God delights in, nor were they ever sent of God, whose Prayers and best Actions are Sin, and therefore being the Hirelings and Strangers which Christ never sent, we are perswaded we ought not to hear them, nor go after them. Again, Thirdly, we come not to these places, because we are

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nor

not fully perswaded in our minds that the people there met together, are the true Church of Christ, or his Members; And that for these three Reasons;

*First*, Because they are a Company of miserable Sinners, that err and stray like lost Sheep from the ways of God, and are grievous Offenders of Gods holy Laws, as that themselves confess, therefore say we, unredeemed yet; in the way of Death, not in the way of Life; yet we do not deny, but confess, that there is a time when people do so err, and are out of the right way, but this is the Unconverted state, such are not the Church of Christ, nor Members of his Body, while they are dead in Sins and Trespases; for the Saints, who are Members of the true Church, are quickned by the Power of God, and are raised up to sit together in heavenly places in Christ Jesus.

*Secondly*, The people there met together



together, do that which they ought not to have done, and leave undone that which they ought to have done, so are breakers of their Covenants and Vowes made in their Baptism, which promised that they would forsake the Devil and all his Works, the Poms and Vanities of this wicked World, and all the sinful Lusts of the Flesh, &c. And that they would keep Gods holy Will, and Commandments, &c. But now they offend grievously Gods holy Laws, and leaves that undone which they should do, &c. And their Teachers tell them, they cannot forsake the Devil and all his works, but their best Actions, and their Prayers are Sin, while they live; and all Sin is of the evil One. Therefore we dare not joyn with them to commit Sin: But if it be said, these are but humble Confession to God, laying our selves low, and confessing our Sins which we ought to do, when we pray to

him. Answer, either your Confessions are true, or a lye: If true, then you are breakers of your Vows, and in the Unconverted state yet, therefore not the true Church; *Know ye not, that the unrighteous shall not Inherit the Kingdom of God, 1 Cor. 6. 4, 10, 11.* Be not deceived, neither Idolators, nor Thieves, nor Covetous, nor Drunkards, nor Revilers, nor Extortioners can Inherit it (in that state) And said the Apostle to the Saints; *Such were some of you, but you are Washed, but you are Sanctified but you are Justified in the Name of the Lord Jesus, and by the Spirit of our God,* And if your Confession be a lye, then you are also manifest to be a Company of Dissembling Hypocrites, and to be of him who was a Lyar from the Beginning and not Members of the Church of Christ.

Thirdly, because the People there met together, have no health in them,

them, therefore we are not perswaded in our Minds that we ought to joyn with them; no health in them, Christ is the saving Health of all Nations who believe in him; therefore Christ is not in them, so Reprobates concerning the Faith, and not the Church of Christ, nor Congregation of the faithful People, but are disorderly, out of the order of the Gospel, and we are commanded to withdraw from all such as walk disorderly. So we meet together in the Fear of God according to the Practice of the Saints; and come not to these places which were the old Mass-Houses, to Worship amongst those People which have no health in them; and these are three Principal things, upon which many more things will follow, wherefore we do not go to these Places aforementioned.

J. A.

The

The Coppy of a Letter sent  
unto two or three Persons  
in a Family.

Dear Hearts,

**I**N the Light of the Lord, wait  
upon the Lord in his Fear, to  
have your Minds stayed in his Will,  
that you may walk in Obedience  
& Uprightness in the Presence of the  
Lord, to see him amongst you, and  
in his Counsel abide every one faith-  
ful, in the Calling and Measure  
which you have received and are cal-  
led unto, that orderly, and in order  
you may wait and walk every one  
in particular, and one towards ano-  
ther in Sobriety and Wisdom, that  
in Love you may be preserved,  
and Truth adorned which you pro-  
fess, that God alone may be exalted:  
I warn you and charge you, that

in Faithfulness every one of you walk, and in Diligence and Love, that there be no Disorder, Sloathfulness nor Carelessness, but every one mind the Presence of him, whose Eye is over you, before whom all is naked and bare, that you may walk in the Light and the pure Fear of God, which will keep you Watchful and Sober in all diligence as unto the Lord, knowing you must give an account to him : And none be high minded, but fear, and be Low, and Humble, and take up the Yoke of Christ, and learn there ; And take heed of your own wills, which would lead you into the by-Paths, But stand single in the Will of God, waiting upon him continually, that you may receive the living Mercies from him, that your Souls may be nourished with the Food that is Immortal ; and this I say upon you all that you be faithful and Diligent, that all may be kept in Order and Love,  
that

that the Family may be guided in  
Wisdom.

So my Dear Hearts, in Love do  
I Salute you all, and I remain  
your Dear Friend, in that which  
endureth forever.

*John Audland.*

**These**

These following Epistles were  
found in Manuscript after  
the foregoing Books and E-  
pistles were Printed: To  
which is added George Fox's  
Testimony concerning John  
Camm and John Audland.

*Dear Friends,*

**B**rethren and Sisters, Babes and  
Lambs, Plants of my heaven-  
ly Fathers Planting, my dear Love  
in that infinite unchangable Love of  
God doth my Soul Salute you all;  
yea, truly my Bowels of tender  
Love and Compassion unto the Seed  
of God in you all, that you may be  
kept pure and blameless unto the  
coming of our Lord Jesus Christ,  
and travel in pain until Christ be  
formed in you, until the Babe be  
born

born in you, which is Heir of the immortal Inheritance which never fades away. Dear Hearts, in the pure Light of Christ all dwell and abide, which leads up into the pure Life, where there is no Death, where we shall all meet together, and feed together at one Table, and all Eat of one Bread of Life, and Drink of one Fountain of living Water, which nourisheth all up to the Everlasting Life, where we shall meet together, and sit together in heavenly Places in Christ Jesus, where all Sorrow and Sighing shall fly away, and there no Thief can come to rob us of our Crown: Therefore in the Bowels of tender Love, as a Brother, I beseech you all to walk worthy of your Calling, for holy is he that hath called you, and holy is your Calling unto an holy Life, and godly Conversation are you called, and to a Separation from the World, and to a daily dying to it,  
and



and to a forgetting of all things which are behind, and to walk up to those things which are made manifest in you, by the Light which comes from Christ, which being obedient unto it, it leadeth up to Christ your Head and Example in all things; and he was obedient unto the Death of the Cross; and being faithful to the Light which comes from him, it will lead you to the Death upon the Cross, and Crucifie you unto the World and wordly things, and raise you up into the pure Life, to follow the Lamb whithersoever he goeth; and if you suffer with him, you shall reign with him, for he was perfect through Sufferings; and through Sufferings and many Tribulations must you enter: And therefore all come to the Cross and love it, and rejoyce in it, that you are counted worthy for his Name sake;

fake; and take heed that none suffer as Evil-doers, for there is no Joy for that, nor no Crown, nor Reward for these sufferers not on the Cross, and these Sufferings do not Crucifie; but the Condemnation upon all such is Just, by the Light which never changeth, which comprehends all such hasty Spirits, which run before they are sent; Therefore all Friends, I exhort you in the Light to dwell, which comprehends all such Spirits; and in the favour keep, having Salt in yourselves, that you may be able to favour and try all Spirits; for there are many false Spirits gone out into the World, but in the Light they are all comprehended, and by it judged and condemned, and all dwelling in the Light, the Unity will be kept, and among you there will be no Division, Strife nor Contention, but in it is pure Union.

Strife

Strife and Contention is out of the  
 Light, and ye have not so learned  
 Christ; and take heed that none of  
 you make an Image, and set up a  
 golden Calf of that which you  
 brought out of *Egypt*, and fall down  
 and worship it, and so bring the  
 Wrath of God upon you; I mean,  
 take heed of your Wisdom which is  
 from below, which are your Jewels  
 while you are in *Egypt*; but now  
 coming out of *Egypt*, that Lan-  
 guage and that Wisdom is to be for-  
 gotten and left behind, and by the  
 Light of Christ it is to be condem-  
 ned, and stamped upon to powder;  
 The Whirle-Wind of the Lord's  
 wrath scatters it; and so you grow  
 up into the pure Wisdom which is  
 from above, to depart from Iniqui-  
 ty, which is Understanding; and  
 here you will come into the fear of  
 the Lord, which will keep you in  
 awe & out of the Evil, and preserve  
 you in your Innocency, and keep  
 you

you in Humility out of Presumption; and to the eternal love of God shield you, and defend you in the day of Tryal; and in the hour of Temptation, and preserve and keep you in his eternal Counsel to stand and abide now and evermore; *Amen.*

This is to be sent from thee to *Bristol*; to be read amongst Friends at their Meetings. Sent from the Hand of your Brother,

*John Cannon.*

*Dear Friends;*

**I** Can see but little freedom from my Disease: I cannot say I am any better then I was when *Robert Wallfield* parted with me at *Bathurst*, and though I have longing Desires to see your Faces; I know not whether the Lord will afford me that opportunity or no; but in his Will I stand, desiring that if it be his Will, I may see your Faces again; but in the Light dwell, and grow up  
into

into the Life, and then I see you, & am present with you, and then we can never be seperated.

My dear love from my very Life, with my Wife's, flows out to you all, who love the Lord Jesus Christ, and abide in his Light, and grow up in his Life, where our Union is kept; and truly we cannot express our Love, which flows out to the Seed of God amongst you; the God of Power give it deliverance, that it may rejoyce over the World in you all, that God over all may be exalted, and his Name glorified. I desire to hear from you in the Lord:

*Your Loving Brother John Camm.*

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into the life, and I shall be  
present with you, and then you  
can have the life.

To all (dear Friends) who Love  
the Light, in and about  
Bristol.

Dear Friends,

Y<sup>e</sup> On whose minds are turned to-  
wards God, by the pure Light  
of God, to wait upon the Lord in  
his Fear, Grace and Mercy, and  
Peace from God be multiplied in  
you, and amongst you, that you  
may grow and abound in the pure  
Life of God, growing up every one  
of you in the particular, in your own  
Measure, having your minds stay-  
ed upon the Lord, to wait upon  
him in singleness of heart, to be  
taught by him; every one of you  
walking in the Light which leads  
up to him, there you will see the  
Lord present with you; but going  
out

out from the pure Light, the Vale is drawn, and the Enemy lodgeth upon the Vale; Then ariseth Doubts, Fears, Questions and Troubles; then you will look back to that which is behind, and forget the Mark which is before. But dwelling in the Light, and in the pure Fear of the Lord, your minds will be stayed, patiently to wait as new born Babes to be refreshed with the Milk of the Word, and there you will know the gentle leading of the Father, and the green Pasture, and the still Waters, and the Dew from above upon the tender Plants, and watering of the Plant, that you may grow as Plants of God, planted into the true Vine, growing in the Vine, sitting under the Vine, and abiding in the Vine, that you may be Trees of Righteousness, the planting of the Lord, that God alone may be exalted in you. Oh, dear ones, our

A a

Bowels

Bowels flow out to you, and is poured out to the Lord for you, we are bound unto you, even with the bond of Love, even the same Love as we are loved withal, the same runs out freely to you; and as we said to you, the same we say again, prize the day of your Visitation, that you may know the things that belong to your eternal Peace; and dwell in the Light, and walk in the Light, and meet together in the pure Fear of the Lord, and dwell in the Love, and have no fellowship with the unfruitful works of darkness, but reprove them; and thou that reprovest must be clear, or else thou judgest with that which must be judged, so judge your selves first, every one, let self first be judged and condemned, and that which judgeth and condemneth self, that speak, and act, and reprove unfruitful works, and then your fellowship will be in that which



which condemns self, and then you will meet in the fear of the Lord, and discern between the Righteous and the Wicked, and know the voice of Christ, and follow him, and be subject to his Yoke, and endure the Cross, rejoyce in the Cross of Christ, and minister in the Cross, and have no unity with that which is out of the Cross, who mind earthly things, such are Enemies to the Cross, such are in the Hypocrisie, and in Presumption, speaking high words, but run before the Light, and leads up into the end.

Therefore (all dear Friends) we exhort charge and command you to walk in the Light, and in the Cross, that you may have unity in the Life of God, and that you may discern between the holy and prophane, and receive not every Spirit, nor believe not every Spirit: In the Bowels of Love do we beseech you,

to walk worthy of your Calling, holy is he that hath called you, Holiness becomes his House for evermore; let the Holy guide your mind, and it will lead you into Holiness, into Pureness, into Meekness, into Love, into Unity to watch over one another, and to mind the good of one another, and to be of one Heart, of one Soul, of one Mind, all guided by one Spirit, and walking in one Light, all pressing on in one Way which leads to Life, and so all will come to witness one Life, and one Teacher, and you will see the Word within, and the Law within, and the Fear of the Lord within, which will keep your hearts clean, & there Wisdom will be made manifest in you, and the secrets of the Lord revealed in you, which secrets are revealed to Babes, not to the Wisdom of the World; so dwell in Wisdom that you may know what speaks,

speaks, and to what you speak, that you cast no Pearls before Swine, but keep in the Unity, and dwell in Patience, waiting for the promises to be fulfilled in you; When Trouble comes, be content, wait low in patience; when Joy comes, be low in the pure Fear, and keep low, and dwell in the pure Wisdom of God; and the Lord God of Life, Light and Power be with you, and go along with you, that you may grow up in him, and have Dominion over all the World, that you may all dwell within, and mind the just to guide your minds continually. We are with you written in your Hearts, you may read us daily; we even travel with you, and pant after you, that you may all wait to know Christ formed in you, that you may joyce together for ever over the head of our Enemies.—Dear hearts, in the eternal Love and Life of our  
 God

God do we reach to you; dwelling in the pure Life you will see and feel us present with you, and we have Unity with you, as many of you as are faithful in your Measure; so every one in your Measure wait upon the Lord, that you may know Redemption from the World, and so be witnesses of the Son of God, by the same witness as raised up him, by which he bears witness against the World; by the same Spirit you being raised will bear witness against the World; so every one dwelling in that which judgeth the Earthly, and works out the Earthly, that you may know the Earth waste, and the Earth grow feeble, and the Gods of the Earth famished, and the ground of Thoughts and Imaginations removed, and the Covering taken off, and the Vale rent, and the Serpents head bruised, and the Seed of the Woman brought forth, which

which all the promises are unto,  
 yea and Amen in Christ, which  
 Seed is but one, which Seed  
 is Christ, which Seed will not bow  
 and worship the Devil for all the  
 glory of the World that overcome  
 and gets the Victory; so all be  
 watchful when Temptations come,  
 keep low and still in patience, wait-  
 ing upon the Lord, that he may be  
 feared and honoured, who will pro-  
 vide a way to escape: So (dear and  
 tender ones) in the pure Light of  
 God wait, and there you will grow  
 in Discerning, and in Wisdom, and  
 in the pure Fear, and there Love  
 will be increased in you, and among  
 you, and the Unity of the Spirit  
 will be known; so all walking in  
 the Spirit, you will not fulfil the  
 lusts of the Flesh. Dear hearts, we  
 write to you to stir up your pure  
 minds by way of Remembrance;  
 little Children, keep your selves from  
 Idols,

Idols, the mighty God of Life  
 keep and preserve you in the pure  
 Life of God; Farewel.—Your  
 Friends in the Everlasting Unchang-  
 able bond of Love and Peace;  
 Brethren and Companions to all  
 who are in Tribulation in the  
 Kingdom of Patience of Jesus  
 Christ.

*John Audland,  
 John Camm.*

*Dear*

*Dear and Loving Friends ;*

**I**N that Unchangeable, Eternal, Everlasting Love of our Father, we salute you, even with the Love wherewith we are loved of our Father, that Love flows out unto that of God in every one of you, without respect of Persons ; for you are all near and dear unto us, as you abide in that which doth convince you, but turning from that by which your Hearts and Minds are knit together, and brought into the Unity, then your Unity is broken, and the bond of Peace and Love is broken, and that doth make a Rent and Breach amongst you, for turning from the pure Eternal Light of God, which leads up to the Door into the Sheepfold, and so would lead you into the Kingdom of God, where there is Rest, Joy and Peace for evermore ;  
but

but your Minds turning from this, you turn into the Carnal, and into the Visible, and so Self gets up, and from that Nature proceeds Self-separation, and here the haughty Nature gets up, and Self-exaltation, and then the just suffer, and by that nature the pure is crucified and slain, and then Carelesness and Sloathfulness, and Self-love abounds, which is to be judged and condemned by the Light, and by the Life: And from the Life of God do I declare against all that nature in every one, that by the Light of God, which you have all received a measure of, you may come to see that nature in every one of your selves, which disunites & separates you from your head, that by the Light that Nature may be discerned, and so judged and condemned by the Light: but every one come to know Judgment set up in your selves, and Self in the particular judged, that Judgment may be



be set up in the Earth, that the Inhabitants thereof may learn Righteousness; and so Judgment being puffed upon the Rebellious, and the Uncircumcised in your particulars; and you walking and dwelling in the Life, according to your measure, then may you boldly Reprove others, who walk not according to their measures; for the Beam being cast out of your own, you will see perfectly to pull the Mote out of your Brother's Eye; but it must be first out of your own, or else you are Hypocrites. And so I charge you all, in the presence of the Lord, every one to keep your own Habitations, and to be faithful to your measure which you received of God, you will come to grow and increase in the increase of God, and abiding in the Vine you will become fruitful, and you will become beautiful, and comely, sweet, precious and lovely in the Eyes of him who hath

hath loved you with exceeding great Love, and with Loving-kindness hath he drawn you in measure out of the Filthy Polutions, and Heathenish Ways and Worshipps of the World, and hath opened your Eyes, and let you see all things openly under the Sun; and by the pure eternal Light which hath shined into you, by it you will see the pure Path, and holy Way which leads up to God, the Father of Lights. Oh, dear Hearts, prize the Eternal Love of God unto you, and walk answerable to that love which is manifested in every one of you, for it is great and rich Love; oh the abundance of his Love and free Grace, let not his Benefits slip out of your Minds: Oh, what manner of Love is this, that we should be called the Sons and Children of the Most High! therefore doth not the World know us. Dear Hearts, walk in the pure eternal Love and Light of God, that so you may come to the pure Life of

of God , to follow the Captain of  
 your Salvation, who was made per-  
 fect through Sufferings, that you  
 may endure the Cross, despise the  
 Shame, and so come to partake of  
 the Immortal Crown of Glory  
 which never fades away: Oh, my  
 dear Ones, you are written in my  
 Heart, & we cannot forget you ; yea,  
 truly we are often with you in the  
 pure eternal Love & Life, & our Love  
 runs out unto you, and our Life is  
 with you, and our rejoycing will be  
 to behold your Faces, and to find  
 you walking up orderly in your  
 measure, that when we see your  
 Faces in the outward, we may see  
 you beautiful, comely, fresh and  
 green, casting a goodly Smell to all  
 that come nigh you, that so you may  
 preach to the Heathen by your pure,  
 holy & godly Conversation, letting  
 your Light so shine forth in your  
 Lives, that all who see your Conver-  
 sation who are Enemies to the Truth,  
 may have their Mouthes stoppt, & be  
 ashamed

ashamed and confounded, and be made to confess that the Lord is with you.

So (my dear Hearts) all as one who abide in that which is one, which unites, & knits your Hearts together, and gathers up into it self, in that we are with you present, in that dwell, and there you will be preserved, kept safe from your Enemies, and the eternal everlasting Love of God overshadow you, and keep you in the pure power of the Lord over all the World to reign.

And so we cease to write, but not to love you, and to pray for you, but remain your Friends in the unchangeable Love of God,

*John Camm,  
John Audland.*

*Dear*

*Dear and loving Friends ;*

**I**N the Eternal Fountain of Love  
 we Salute you all, even with the  
 same Love, wherewith our Father  
 hath loved us, the same flows out  
 to you all, to that which is of God  
 in you, to that we spake, and to that  
 we are made manifest, even to that of  
 God in all your Consciences, read in  
 that, and it will witness our love un-  
 to you all : Dear Hearts, dear and  
 pretious you are unto us, as you a-  
 bide in the pure Light of Jesus  
 Christ which he hath enlightened  
 you withal, in that we have Uni-  
 on with you, and in that you will  
 see our dear love to you all, even  
 such love as the World knows not,  
 for it far exceeds the Love of Wo-  
 men : Oh, we cannot forget you,  
 for you are our Epistles, written in  
 our Hearts : for we see you daily,  
 and

and our Desires to the Lord are for you, that you may stand in his Counsel, and in his Will, and in the daily Cross, which will crucifie you to the world, and the world to you, and will make a separation in you, and separate you from the world, and draw you out of it : For your Hearts being in the world, you are Enemies to God, and Strangers to the Covenant of Grace ; for the Promise is not to that which flees the Cross, but to that which stands in the daily Cross ; for all the Promises of God are Yea and Amen, to the Seed ; but there is no Promise to that which turns away from the pure into the carnal (from the Light by which you may come to witness your Redemption from the world/ into the Earth, where the Curse is, and where the Woe is ; for the Woe is to them that do inhabit the Earth, and so all whose hearts are in the Earth, and in the Fall, and turned  
away

away from the pure Light are under the woes, and under the curse, and in the invention, and in the witch craft, and forcery; and here are all they who have received the Light which is pure, and have turned from it into the carnal; here is the Dog, and the Swine which was washed which is turned to the Vomit, and to wallowing in the mire, and they who turn from the pure way which leads to Life turned into *Cain's* way, and *Balaam's* way, and *Judas's* way, but we hope better things of you, and such as accompany Salvation, for we are persuaded that you will not put your hands to the Plow, and look back, for then you are not fit for the Kingdom, remember *Lot's* Wife, and hold fast that which you have received, and walk in that which is made manifest, and dwell in that which judges and condemns for sin, for that leads out of Sin into the pure Paths.

of Righteousness, and so the man of  
 Sin is destroyed, and the powers of  
 Darknes removed, the Captive  
 redeemed, and the Prisoner set free  
 and the Cords of iniquity cut, and  
 the Bonds broken, and that which  
 is imprisoned and lead captive, is  
 brought into Captivity, and judged  
 and condemned by the Light: so  
 dwelling in the Light the righteous  
 come to flourish, and the pure come  
 to grow, and the Dead come to  
 live, for the Dead shall hear the  
 Voice of the Son of God, and he  
 that hears shall Live, and so Life  
 comes to death, and so the one lives  
 in the death of the other, for there  
 is no reconciling of them, for the  
 one lives in the death of the other,  
 there is no communion between  
 Light and Darknes, betwixt Christ  
 and *Belial*, and therefore read within,  
 and see who is Head, and who rules,  
 and hath Dominion, and let the  
 Light of God search and try you;

that



that so no Thief nor Enemy to your Souls may lodge within you, but by the Light you may be judged, and condemned; Dear Hearts we are with you in the pure Life, and our Bowels are turned within us for you. Yesterday, we were with you, and broken, and melted in remembrance of you, it was the first Day of the week when we were at the Meeting in *Chester*, our loves run out to you, and the remembrance of you melted us, and we think we saw it melting and breaking you; Oh! the powerful God of Life throw down all his Enemies in you, that he himself may rule and reign in you, that Righteousness may run down as a stream, and Equity as a mighty River, that that we might see the fruit of our Labours, and the desires of our Souls answered, which is the Freedom of the Righteous Seed in every one of you, that so the Eternal God of Power may be honoured, and he

alone glorified, and your Souls edified and nourished, which is the desire of us who truly love you in the Eternal Love of God. Dear Friends, we hope we need not exhort you to meet together, we think you do meet often in the Fear of the Lord, and there to wait upon him in the Light, and there you will find the Power of the Lord manifested to you, and in you, to the throwing down of strong holds of Sin and Iniquity, and to Kill and Crucifie the old nature, and to raise up the pure Eternal Life in you, for by the Power of the Lord the dead are raised to Life; and so waiting every one in your Measure, in Faithfulness, and Patience, and in the Godly Fear, you will come to see the fresh Springs opened, and the pure Eternal Life made manifest in you, and so you will see the Rocks rent, and the Earth removed out of its place, and the Mountains melted, and the  
tall

all Cedars bowed down, and all that is exalted laid low; and the Lord alone exalted in you in that Day: (Dear Hearts) let us hear from you with what speed you can, and the Eternal and everlasting rich Love of our Father overshadow you, and keep you in the hour of Temptation, that you may stand steadfast and unmoveable in the Eternal Strength, and Power of the Lord, and in his Light to keep, that you may see the Tempter and his Temptations, and so you may escape them: So that the mighty Power of the Eternal only Wise God, keep and preserve you all, and give you Dominion of, and over all the Beasts of the Field, and Fowls of the Air, that you may reign above the World, and tread upon it, to his own everlasting Praise and Glory,  
*Amen.*

Farewel, (Dear Hearts) our Life is with you, and as you grow into  
 the

the Life you are near and dear  
unto us, for the Life is but one; so we  
cease to writ, but still we are with  
you, (our Dear Ones) our Love is  
great unto you, you may read it  
in the Light, and feel it in the  
Life: Farewel, yours in the un-  
changeable Love. Salute us to all  
our Friends.

John Cawth,  
John Adlam,

Friends

**F**riends of God and Brethren, a Warning to you all, from the Lord God and Jesus Christ, that all what you speak, it may be plain, in plainness of speech, according to that of God in you, the Light, Christ, that all your words be words of Life, to the Life, and death to the death, where it reigns above the Light; and that all the words which are spoken may be in plainness of speech, and with the Light, and in it, that the Light of Christ in all Consciences, which he hath inlightned every one withal, may witness the Words to be Words of Life; so that dwelling in the Light, to that which shall condemn all the World, you may be made manifest, the Light in all Consciences, which shall be their Condemnation; you that dwell in the Light, walk in the Light, as Children of the Light, use plainness of Speech  
and

and plain Words, single Words in the single Life, pure Words from the pure Life, seasoned Words, seasoned with Grace and Savoury, seasoned with the Grace of God, which teacheth to deny all Ungodliness and worldly Lusts; who live in Ungodliness and worldly Lusts turn this Grace of God into Wantonness, which are light and vain, whose Words are not savoury, and seasoned with Grace, whose Words edifie not, upon whom God will render Vengeance in Flames of Fire, which shall be separated from his Presence and his Angels: Therefore Friends, plainness of Speech all dwell in, which dwelling in the Light, it will bring you into Plainness, and few Words, to live in the Life that gave forth the Scriptures, and to grow up in the Life which gave forth the Scriptures, before the Scriptures were given forth, and in it you will see their Conditions that dwelt

dwelt in the Life, and gave forth the Scriptures ; and with this Light you will see their conditions which was testified, who was out of the Life with them, who dwelt in the Light ; and with it all comes to be seen, and read, and understood, which was given forth with the Life, and from the Life, and all come to be known in plainness, and with Plainness it is spoken forth again, which came not by the will of man ; for no Prophesie of the Scriptures came by the will of man, all the Prophecies of it were out of the will of man, and they witnessed and Prophefied of Christ, who was born not by the will man, which was supposed to be the Son of *Joseph*, which was the Son of God ; and all the Apostles were made Ministers by the Will of God, and not by man, nor of man, but by the Will of God ; and so then they witnessed Christ, who were not born by the will

will of man, which were made Ministers not by the will of man, and they witnessed that no Prophecie of the Scripture in old time came by the will of man, neither was it of any private Interpretation, but holy men of God did speak as they were moved by the Holy Ghost; the Holy moved, which is but one; and all who be in their own will, and have the Scriptures, and make a Profession of it, which came not by the will of man, are in the Blasphemy and Presumption, the Unpardonable Sin, and with the Light of Christ, which hath enlightened every one that cometh into the World, with that Light shall they be condemned, that hate it, and live in your own wills; and so the Unity is in that which condemns the World, and all that live in their own wills, which come not by the will of man; for they who live in their own wills, and make a Profession of the Scriptures,



tures, there are the Sects and Opinions, and there is no Unity, and they have not Unity among the Sects, but only in nature & Oneness, but in their meaning they have not Unity, in their meaning in the Letter, yet one in Nature that which comes not by the will of man, but is contrary to his will, and contrary to all the World, and overturns them, which is according to that of God in all Consciences, in that we have Unity, which shall Testifie against every mans Face, when he acts contrary to it, and with it he shall be judged and condemned in his own Knowledge and Understanding; And you all walking in the Light it will bring you all to Plainness, and Pureness, and Singleness of Speech, which will make the deceit to tumble, and the mystery of iniquity to shake, which lodgeth in the Temple of God, and sits there where it ought not, and is exalted above that which

is called God ; now with the Brightness of his coming, he is discovered, and with the Breath of his Mouth he is consumed : so dwelling all in the eternal Power of God, and the pure Light of God, that you may be a terror to all Evil-doers, and to all Ungodliness, and to all who act in unrighteousness, and live in Uncleanness, and so you will come to use plain Words, and plainness of Speech to them all, no Flattering shall dwell, no Inchanter, no Witch shall live, no Hypocrisie shall stand before the Judgment of God, but shall be as the Chaff, and shall be driven to and fro, that the Scriptures may be fulfilled upon them ; and all that are out of the plainness, with the Light that Christ hath enlightened them withal, with that eternal Light shall they be condemned and confounded in time ; for this Light is out of time, though it be as in time, which lets Men and  
Women

Women see all their actings done in  
 time, and hating this Light is their  
 condemnation, and all loving this  
 Light, and walking in it, you come  
 to walk in that which is the  
 World's Condemnation, and shall  
 condemn the World from God, from  
 Christ, and all who are of God ;  
 To you all this is the Word of God,  
 which is against all mens wills, that  
 in that which is contrary to the  
 wills, you may all wait and walk,  
 for that will lead you from all your  
 thoughts and desires, and with it you  
 shall have them all judged, there  
 wait and you will witness the Birth  
 born, not by the will of man, and this  
 is Heir of another World, and Heir  
 of the certain Riches, which is ma-  
 nifest to that of God in all Consci-  
 ences ; so to you all to use plain  
 words, and plainness of Speech ; so  
 to you all this is a Warning from  
 the Lord, who are in the Light, and  
 love the Light which Christ hath  
 enligned

enlightened you withall, which is contrary to your wills, and to all mens wills, that with it you may use plainness of Speech to all, so be made manifest to that which they hate, which is their condemnation, and shall condemn the World from God, from Christ, and all who are of God: To you all this the Word of God, which is against all mens wills, that in that which is contrary to your wills, you may all wait and walk, for that will lead you from all your thoughts and desires.

And you all in the Light which Christ hath enlightened you withall abide, so in him you will abide in Christ, who is the Vine, and every one will come to witness the Branch abiding in the Vine, and sitting under the Vine. So to you all this is the Word of the Lord, which is not to go among the World, which hate the Light, but to Friends, that you may come to use plainness

of Speech; this was I moved of the Lord to send out amongst you, as a Message, to all Plants of the Lord; if you spake any thing contrary to the Light which Christ hath enlightened you withal, with the Light you are to be condemned; and if you do not speak when you are moved, and live in the Light, and walk in the Light, with the Light you are to be condemned, and if you do speak Experiences, and not dwell in the Light, but in Hypocrisie, and Presumption, and Envy, without the Fear of God, thou art to be thrown down, and with the Light condemned from God, and woe upon thy Head from God and Christ proceedeth, thou Hypocrite, art to be thrust out with the Light, and judged with the Light, and all who are in the Life, and with the Life. Therefore in the Light dwell, and walk every one in particular, then you will all have Unity one with

with another, and grow up to be  
Trees of Righteousness the Planting  
of the Lord.

We are not of many Religions  
which is no true Religion; but of one  
Religion, which is the true Religion,  
which hath not been by us taken on  
by Imitation; but gathered into it  
by the Eternal Spirit, and it planted  
in us by the same Spirit; And we  
are not known, nor can be by any  
thing; but by that which we live in,  
which was in the beginning, which  
is not subject unto time, but which  
comprehends all time; and that  
which hath its rize in Time. So if  
any would us know, and our Princi-  
ples, they must come to live in the  
same, for none knows us but who  
are with us in the Unity, in that  
which was before Time, which  
neither had Beginning, nor shall have  
End, in that we comprehend all  
Sects and Opinions; and see their  
Rize and Foundation; And from  
the

the Life which was before they were, we declare against them all, for by it, out of them all, we are come into that which was before their Foundation, and by it we judge their Foundation, and their Actions, acted by the Principles which with God hath not unity, which the Principle of God hath victory & dominion over. So he that would us know, and our Religion, must come out of many things into one, to abide in it, and walk in it only; and as he knows God, he will know us, who are of him; and as the man of Sin is cast out in him, which makes a separation, so will he have Unity and Fellowship with God, and with us, in that unto which the will of man is contrary, and doth oppose (which Will) must be cast out, for it cannot inherit or enter, but keeps in the Enmity against the Seed of God; which is opposed, where the Head of the Serpent is

not bruised, but where the Serpents Head is bruised by the Seed of the Woman, the Enmity is slain, and the Seed raised, and the Seed is the Head, and the Head is exalted; and he that witnesseth this hath Unity with us, and in it we rejoyce together, and our Joy no man can take from us, for he reigns which hath overcome the world, and gives the Victory over the World, by which Spirit we bear witness against the World, that the Deeds thereof are Evil; Therefore are we hated and reproached by the World, but this is our Riches.

*John Audland,*

*John Camm.*

*Some*



Some Particulars concerning  
the Law, sent to Oliver  
*Cromwell,*

Who is Chief Ruler in these Nations, according to man : And to the Counsellors who sit in Counsel with him ; wherein is plainly laid down the difference betwixt the righteous Law of God, and those Laws which are made and acted in the will of man ; and how they who make & act those Laws, which are according to the will of man, and contrary to the Law of God, are found opposing the righteous Law of God, and so are Transgressors of that Law, which is according to that in the Conscience.

With a Word of Discovery of the cruel Oppression of the Priests, who call themselves Ministers of Christ, and the Gospel, which gives freedom ; but

they are found to be Opposers, & out of the Life that gave forth the Scriptures, so with it judged, which is according to the Law of God, which gives freedom to the Righteous Seed, but have cleared themselves from Christ, who disobey his Doctrine, and sue men at the Law, and take treble damages, contrary to the Scriptures.

With a Word of Exhortation to the Rulers and Magistrates, to own the Righteous Law of God, which will cut down Sin, and cleanse the Land of Evil-doers, and discover the Deceivers of the People.

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**F**RIEND, thou sayest, *That in thy Conscience tells thee, that there is no Law that is extant by which the People of God are kept in bondage:* To thee I did alledge the Act of *Mary*, which (I say) is contrary to that in the Conscience, which is of God; for her Law did cause the Righteous to suffer, which guarded the Jesuits, which guard the Priests now; which

which thou with it wouldst limit the holy One, and cast the Saints into Holes, and Prisons, and Dungeons, and countest it just; and some are beat and stockt, and cruelly persecuted, and then after sent to Prison; see if thy Law here do keep peace or break it, & give liberty to all the Peace-breakers, and Fighters, and Strikers, for them to beat, to stock, and after send them to prison, and there the Wicked, the Fighters, and Strikers rejoyce over them, and they can scarce walk in the Streets; and this Law thou countest just, which prisons the Righteous, and encourages the Evil-doers, which is contrary to the Law of God, which is according to that in the Conscience, and which is contrary to *Paul* the Minister of Christ, who said, *If any thing be revealed to him that stanas by, let the first hold his peace; And if Paul were here again to go up and down the Synagogues, and dispute with*

with them to bring them off the figures & shadows, to bring them up to the substance, Queen *Mary's* Act would take hold of him; and he was made manifest to the Consciences of all; and here thy Act is contrary to that in the Conscience, which would limit the Spirit of the Lord.

And thy Act (as Queen *Mary's*) would take hold upon *Amos*, and the rest of the Prophets, and Christ, who was supposed to be the Carpenter's Son, who went up and down in the Synagogues, and was hated of the Priests, and when he spoke in the Synagogues, they were full of fury; and there again thy Law is contrary to that of God in the Conscience, and except thou dost repent, God will remove thy Kingdom; and if thy Laws were upon them that act contrary to that in the Conscience, Fighters, Envious, Quarrellers, Drunkards, Murderers,  
and

and all Unrighteous, such Laws we own, this is wholesome and good, but that which would limit the holy One, and the Just we cannot own.

Secondly ; There is another Law which is acted contrary to that in the Conscience, to put men to death for Cattel or Money, when they were (according to the Law of God) to make restitution, if not, they were to be sold for their Theft, and there they had space to repent, for that in the Conscience will let them see what they have done.

Thirdly ; And another thing is acted in the Nation, contrary to the Light of Christ in the Conscience ; men that cannot Swear, but abide in the Doctrine of Christ, who saith, *Swear not at all, for what is more then Tea and Nay is evil* : And the Apostle said, *My Brethren, Swear not at all, lest you fall into Condemnation* ; And some that cannot Swear, such are Fined and Prisoned, and many suffer

suffer now, because they cannot Swear, and so you would bring them into condemnation, and into the evil, contrary to the Doctrine of Christ.

Fourthly; another Law is acted contrary to that of God in the Conscience, that men are forced to pay Priests Tythes, and so deny Christ come in the Flesh. and if they will not pay Priests Tythes, they sue them at the Law, or Imprison them, and that Law requires treble damages, and this Law, is Oppression, contrary to that of God in the Conscience, neither is there honesty in it; I charge it upon you, for *Moses*, which had the Law, and gave it forth to the Priests and People, and the Priests that should receive Tythes, they were to have a Store-House to put it in, and it was to be filled with Tythes, but it is not so with you: and all the Strangers, and the Widows, and the Fatherless were

were to come to be filled within the Priests Gates; and this the Priest was to Minister out of the Store-House; a Figure of the Everlasting Priest, who ministers out of the Everlasting Treasury: The Apostle who preached him, said, the Priesthood that received Tythes was changed, and the Law was changed also; & yet you have a law that if any one do not pay the Priests Tythes, he must pay treble damages, or lye in Goal, as many lye in Goal now, because they cannot deny Christ come in the Flesh, pay the Priests Tythes; but they witness him, and deny the changeable Priesthood which you give Tythes to, but no Store-House; who deny Christ come in the Flesh, though you talk of him in words, but no Store-House to Fill all the Widows, the Fatherless, and Strangers in *England*, that there might be no beggar in *England*, as there was no beggar to be in *Israel*, but be fed within

within the Priests Gates which receive Tythes : but by this Law, by which your Priests receive Tythes, you help the Priests to make many Beggars, which is contrary to the Scriptures, and that of God in the Conscience both, and by that Law many Righteous ones suffer ; all who own Christ in Life, suffer by your Law, and are oppressed ; and all your Laws acted contrary to that of God in the Conscience ; that of God in the Conscience will testifie, and witness against you, and your Laws, and witness the Law of God, which is according to that in the Conscience, which is perfect, and endures forever.

You that Swear, deny the Lord Jesus Christ that bought you, and his Doctrine ; and you that compel men to give Tythes, and you that take them, are men that deny the Lord Jesus Christ come in the Flesh, the substance ; you that sue men at  
the



the Law, deny the Lord Jesus Christ, for he saith, In all your communications, let your yea, be yea, and your nay be nay.

And if you had a Law given forth to keep peace upon them that act contrary to the Light of Christ in their Conscience, and put in just mens Hands, to be executed; but such are turned forth that art faithful, that are just, and so here you encourage Evil doers, Fighters, Quarrellers, and Drunkards, that they that Fear the Lord can scarce pass; to that in all your Consciences I speak, that with it you may see your selves, and what is acted in the Nation.

There is another thing in the Nation, acted by them in auothority, which is contrary to that of God in the Conscience; with such many have been Fined and Imprisoned, because they could not respect Persons, for if they did, they were convinced

vinc'd by that in the Conscience, to be Transgressors of the Righteous Law of God; and their Judges, Justices and Mayors would force them to Sin against, and contrary to that of God in the Conscience, in bowing to them with that, and respect the Persons, which that in the Conscience, which is according to the Righteous Law of God, saith, Thou shalt not bow down to any, nor Worship any but God: and he that respects Persons and would have others to respect Persons, is convinc'd by that in the Conscience, to be a Transgressor of the Righteous Law of God; to that of God in all your Consciences I speak, which lets you see you should not do so, and yet you do so, and would have others to do so; and them that do not, ye Persecute, Prison or Fine with great Sums of Money: to the Light of Christ in all your Consciences I speak, which shall condemn all you that

that act contrary to it, and witness me eternally ; to that in the conscience I speak, which respects to mans person : He that receives the Law from God, dwells in the Light of God, and he doth not respect any mans person, nor the Law which is received from God ; and he that doth respect persons, this Law goes upon him, and that in his Conscience, which is according to the Law of God, doth convince him to be a Transgressor of this Law.

And whereas the Priests should have Store-houses, that the Fatherless Children, and Widows might thither come and be refreshed, that there might be no Beggar in *England*, as there was to be no Beggar in *Israel* ; but the Priests and their Agents in taking treble damages, by vertue of your Law, have made both Widows and Fatherless to beg by reason of their cruel Oppression, for they took of one Widow  
in

in lieu of her Tythes, 11 s. 4 d. when all her whole Estate, after her Debts were paid, would not yield to so much, and so left Widow and Fatherless both to beg or starve; and this is their charity to the poor; and many more in *Westmoreland, Lancashire* and *Cumberland*, who stand in obedience to the righteous Law made manifest, and witness the substance, and deny Types, and so cannot put into the Priests Mouthes, they make them pay some double damages, and some treble damages, to the making many poor; for they that depart from Iniquity are a prey to this Generation; for the Law that is made by the will of man is made a snare, and a trap to take hold of them, who stand in obedience to the righteous Law of God, which is according to that of God in the Conscience, and this other is contrary to the Law of God in the Conscience.

And

And this was I moved to write to the Heads and Rulers of the Nations, who sit in Counsel together, to exhort and charge them to stand in the Counsel of God, and to mind the righteous Law of God, which is according to that in the Conscience ; & that this Law of yours may be put in Execution, to be executed by righteous men, who respect no mans person, and then it will take hold upon the Transgressors : and they who live up in obedience to this Law of God, which is pure, which endures forever, will own and witness you and your Law, if you be obedient to this Law of God which is pure, and according to that of God in every mans Conscience, for this Law is not made for the Righteous, but for the Transgressor : and if these be owned by you in your lives, you will put it in execution, and it will take hold upon all Lyars, Swearers, Drunkards, Whore-

Whore-mongers, Dissemblers, Cheaters, Hypocrites, and Persecutors of those who obey this Righteous Law of God; and it will take hold upon all Fighters, Quarrellers, and vain-Contenders, and upon all false Teachers, who pretend themselves Ministers of Christ, but abide not in the Doctrine of Christ, which respect mens Persons, but are Antichrists, and deny the Scriptures, in their lives, but take them to trade withal; and so deceive the people, telling them they are gifted, & sell them the Letter, and so kill them, for the Letter killeth, and so devour Souls for dishonest gain: the Lord hath a Controversie with them, hold them not up: For if you partake with them in their Sin, you will partake with them in their Plagues, for their Fruits make them manifest; for if any in obedience to this Righteous Law, put not into their Mouthes, they prepare War against them, and sue them

them at Law, or Agents for them, and take treble damages, as many can witness in these four *Northern Countries* and so they oppress the righteous, and none resist them; and now it is come to you who are over the Nations, and it stands at your door, and if you suffer those things to be, and count it just, I will visit you for these things saith the Lord: For I bear testimony against them, and my witness is true, that they are cruel oppressors, greedy devourers, Caterpillars, who have done no good at all, but kept the People in blindness and ignorance, making them light and vain, strengthening their hands in iniquity, and shut the Kingdom of Heaven against men, that if any would return from their evil ways, they would pull them back: all the *Scriptures* witness against them, if you will own *Scriptures*, and that in your Consciences witnesseth against them; for you had experience of them: and if you hold up that which is contrary to your Conscience,

D d.

God

God is greater, and will condemn you, and cut you down; were not your Promises and Covenants to take oppression from off the People of God? have you forgotten the days of your calamity and hardship, when you vowed unto the Lord, and prayed unto him, and he hath preserved you? and were not all your pretences to take off Oppression, and now the Power is in your hand, and the Lord hath left you without excuse; for now you have time to pay your Vows unto the Lord, and to take off oppression, and to take away all those Laws which are contrary to the Law of God, which is pure; and if ye will not own the Lord in his own work, he will do it another way, and you shall be cast by, as not worthy, with the rest that were cast out before you, who were not worthy, and therefore if you will own the righteous Law of God, which is pure, he will own you, and preserve you; but if you uphold



uphold those Laws which are according to the will of man, and contrary to the will of God, you shall be as dust before the Wind, the mouth of the Lord hath spoken it: And thus I have cleared my conscience unto you, and that of God in your consciences shall eternally witness me to be a Lover of your Souls, and of the righteous Seed of God a well-wisher of the peace of *Sion*; called by the World.

J. C.

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Dd 2

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I Will arise now, saith the Lord; and Thresh, and Scatter, and beat to pieces ; now will I arise, saith the Lord, and all bonds must be broken asunder, which are made with the earthly will, and all Churches gathered with the earthly will, with the Letter, who have not the Life, will be scattered and broken asunder, that the pure it self may arise which suffers those by bonds, which the carnal mind makes Laws & Acts ; but now will I raise saith the Lord, who is the King, the Law-giver, and all who have not received the Law from him, but make Laws with their inventions, must fall, and all their counsel come to nothing in the end ; though they may stand, and have their time a while : and therefore to that in every one of your Consciences I speak, which is the Light of Christ, in it wait

wait to guide your minds to God, and it is but one, and it will call you out of your reasonings, and turn your minds towards God, and deny all that which doth protect and preserve that which is not of God, and condemn it: and where God is made manifest to reign, for that doth protect the just, and is a terrour to the unjust, in your selves and without; so wait all in your measure on the Light of God within, to guide your minds to God, that ye may grow as plants to receive the living Water, to nourish you to eternal Life, to that which is pure in every one of you do I speak, which shall witness me, and condemn all you that hate it, which if you take heed to it, it will call your minds out of the World, to forsake the lusts and pleasures of it, and turn your minds towards God, and let you see that God is near and present, who is terrible and dreadful to the wicked,  
in

in him the Righteous rejoyce and are glad, so wait all for Counsel from God, and God Almighty direct your minds; for all your Laws which have been made, and acted in that nature from the Light, and contrary to it, and the Law of God, which is according to the Light of Christ in your Consciences, all those Laws that have been acted from it, and contrary to the Light of Christ, have been made with the murderous nature; & with the Light which Christ hath enlightened every one that comes into the World withal, with this Light they are all to be condemned, and with the perfect Law of God to be judged, which is according to the Light of Christ in the Conscience, which Light of Christ owns the Law of God, and which Law of God owns the Light of Christ in every mans Conscience; and the Light of Christ in every mans Conscience which is perfect, witnesseth the

the Law of God to be perfect, and witnesseth against all Laws which is contrary to the Light of Christ in every mans Conscience, and which is contrary to the Law of God, which is according to that in the Conscience : So to the Light of Christ, in all your Consciences I do speak, that you with it may wait upon God, to receive your Law from God, which is perfect, and endures for ever ; else your Laws which you make in your own wills, which is not perfect, and doth not endure for ever, which the Law of God doth, and that in the Conscience : So with the Light of Christ, all such Laws, Law-givers and Law-makers, are to be condemned with the Light of Christ, which doth endure for ever : and the Law of God, which is perfect and doth endure for ever, all such are judged with it, which are contrary to it : So this is the Word of God to you, and Warning to you all.

They

They that be in the Faith of our Lord Jesus Christ, do not respect Persons, they that be out of the Faith of our Lord Jesus, do respect Persons, though they may profess him, and then the Life makes the difference, as it is manifest now in England, who be in the Faith, who be out of the Faith; and they that be in the perfect Law of God, according to the Light of Christ in the Conscience do not respect Persons; for he that doth respect Persons is convinced by the Light of Christ in the Conscience, to be a Transgressor of the Law of God; so that they that do respect Persons, do walk contrary to that in the Conscience, and the Law of God, and are convinced by the Light of Christ in the Conscience, and to be Transgressors: and this is for all the Powers on Earth; take Warning, that with the Light of Christ you may see what you act, and what you acted from, contrary

to this Light, you are to be condemned by it; all ye that respect Persons, walk contrary to the Law of God, and to the Faith: There is the difference, the one lives in the Light of Christ, which witnesseth the Law of God, which is perfect, and the Faith of our Lord Jesus Christ, which none of these that do live here do respect Persons: now all those that do profess the Law of God, and Faith, and respect Persons, are out of it; and here it is the Life that makes the difference, and in it is the Unity.

J. C.

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To

**T**O the Heads and General of this Land, to stand in the Council of God that you may be directed by his Wisdom which orders all things, for by it all things were made, and if you make a Law, with your own wills, over that in the Consciencers of men, that God will throw down you and your Laws: For that which exerciseth the Conscience, is the pure Light of God, which leads up to God, out of all Filthiness, and Uncleaness, and Corruption, which the Law of God takes hold upon; he, or them that act contrary to a pure Conscience: let every Soul be subject to the higher Powers, for there is no Power but of God, & the Powers that be are ordained of God, for Conscience sake; now if a Law be made over the Conscience that is pure, that Law is against God, and many for keeping their Conscience clean



clean, did suffer death: as God hath given to every one a Light, and a measure to profit withall, mind every one that which is of God in you, to teach you to walk to God before him: and as it teacheth you, and enlightens your understandings, it will teach how to direct others, and so to judge of things eternal, so far as that is born up in your understandings, which is eternal, and as every one hath a measure, so every one to improve his Talent, and not limit God to learned men, as hath long been, which have learned but their naturall Languages, so their original grounds are external, their Word and Light is external, and their Preaching and Gift is external, and they go to you Magistrates who have an external Law, to uphold them in their external Ministry, for your Law doth alter and change, which is external: now that which is external

ernal, with it to judge things eter-  
 nal, that cannot be but to limit God,  
 for he that hath the first gift of God,  
 hath that which is perfect, and that  
 which is perfect is eternal, and  
 such have a discerning to know  
 the gift of God, from the gift of man;  
 and who are sent to Preach the Ever-  
 lasting Gospel, hath that which is  
 eternal, that which is everlasting  
 hath no end: and he that judgeth  
 of these things is eternal, that can  
 discern the everlasting Gospel from  
 words; and the promise was, that  
 the Seed of the Woman should bruise  
 the Serpents head: now thou that  
 canst witness the head of the Serpent  
 bruised in thee, and the Seed of the  
 Woman Head in thee, which is  
 Christ, witnesseth the Promises of  
 God fulfilled in thee, which is the  
 glad Tidings to the Soul, and the  
 Soul come out of death: and here is  
 Christ Jesus revealed within, and  
 this Ministry is not of man, nor by  
 man, but by the Will of God, which  
 the

the Will of man knows not; For the *natural* man knows not the things of God: Now every man in his first birth and state may see himself but natural, and not able to judge of the things of God which are eternal, but the Spiritual man judgeth all things, yea, the deep things of God, but this is the Second birth the new man: therefore all Friends take heed of judging with evil thoughts, that mind that respects Persons judgeth with evil thoughts; and it is the carnal part within, who is not of the Faith; but who is of the Faith of our Lord Jesus Christ, is without respect of Persons; and therefore as God hath given you a measure of a Light within, let that guide your minds, and keep you in the Fear of the Lord, and if you love that Light and walk in it, there is no occasion of stumbling; and if you hate that Light, then you stumble at noon-day, and there is your condemnati-  
on;

on; but loving this Light, and bringing your works to this Light; so far as this Light hath judged you in particular; so far you may judge in general; for that Judge is but one, and waiting in that Light which keeps you in the Fear of the Lord, waiting upon the Lord, to be made partaker of the precious Faith, for the Mystery of Faith is held in a pure Conscience, and walking in this Light, it enlightens your Consciences and Understandings, walking in it you have Union one with another, for the Light is but one, which will discover all imagined Lights, false Worship, Wayes and Churches, and draw you to the Church in God, the Fountain of Light: and their Faith is but one, which purifieth the Heart, which stands in God, which is a Mystery held in a pure Conscience, and all who are in it, are one, if they be ten thousand. God Almighty bless, direct and keep all you that  
 fear

fear him, how to wait upon and walk before him, and be low, and stand in the Counsel of God, that whatsoever you do may prosper: but if you go out of the Counsel of God, Pride, High-mindedness and Oppression, and grinding the Faces of the Poor gets up: now your minds being guided by that which is pure, it is cross to the carnal, which oppresseth the Poor in particular, if it be not cross; and out of it ariseth Pride; if the pure Spirit of the Lord be not your guide and head: and if there be no oppression within, then there is none without; for woe is unto him that is covered but not with the Spirit of the Lord — Therefore mind every one what you are covered withal.

*John Camm.*

In the Year 2  
1655. 3

The

The Testimony of George Fox, Concerning our Dear Friends and Brethren John Audland, and John Camm, who were Convinced of Gods Eternal Truth in 1652. and Received it, and walked in it, and Preached it.

WHEN George Fox came to Furbank Chapel in Westmoreland, John Audland and Francis Hongil was preaching there in the morning, but they Preacht freely; and there came Major Boosfield and Col. Benson, and they were free Preachers in Torkshire also; And in the Afternoon there was a great gathering of People more than in the Morning, and

and so the House would not hold them, and so I was moved to go up on a Mountain hard by, and the People gathered to the Mountain, and sat down; though it was then a strange thing to have Meetings any where but in the Church, so called, because it was holy Ground, they thought People were so ignorant then: so after Sometime I stood up, and said unto them, That that Ground was as holy as any other, and that Christ did meet upon a Mountain, and by the Sea side, and in Houses, and so did his Apostles and Disciples; and though the *Jews* had a Temple called holy, in the old Testament and a Worship, there, yet Christ had ended that Temple and Worship and set up a Worship in Spirit and Truth, and all the true Believers in Christ, that received him and his Gospel of Life and Salvation were the true Christians, and their Bodies were the Temples of  
 E c God,

God, and Christ, & of the holy Ghost; and many other weighty things were opened in that great Assembly, and Many Hundreds were turned from Darkness to Light, and from the Power of Satan to God, and received the Grace and Truth that comes by Jesus, and by it received Christ in their Hearts; and many others precious Truths were opened to them that Day: And though the Apostles went into the Jews Synagogues and Temple, it was not to hold them up, but to bring People off the Jews Ways, Traditions and Ceremonies, to Christ the Substance, for he was come, and is come, the same to Day, as he was Yeasterday, and so forever, a Leader, a Governour, a Prophet, a Bishop, a Shepherd, and a Priest, to exercise his Heavenly Offices in his People, his living Members, his Church which he is  
the



the holy Head of, and a King to Rule in their Hearts, by Faith ; and as I said before, many Hundreds received Gods Truth that Day ; and Immediately after that Christ the Son of God was revealed in them, *John Audland* and *John Camm*, and several others, went forth and Preacht Christ, and his Everlasting Gospel ; and *John Audland* went to *New-Castle*, and there was cast into Prison for Preaching the Lord Jesus Christ and his Everlasting Gospel, by the Priests and Magistrates there, and hazarded his Life amongst them ; and after sometime he and *John Camm* went up and down the *North*, and at last they went into the *South*, and to *London*, and *Bristol*, and other parts ; and *John Audland* as far as *Plymouth*, Preaching Christ and his Gospel, and Mightily the Lords Power and Spirit did uphold them, and carry them on over the persecuting Spirit,  
both

both of the Priests and Magistrates, who were in a great Rage against them, that sometimes they were in hazard of their Lives, but they being supported by the Lords Power that is over all, especially one time when I came Prisoner out of *Cornwall* to *Bristol*, there was one *Paul Gwin*, a *Baptist*, got into some of the Magistrates and Professours about the Year, 1656. which raised the rude People and the Rabble of the City against the Meeting; and *John Audland*, their envy was so great against him, that it was the Lords Hand & Power that he escaped with his Life; and I coming out of Prison in *Cornwall* that Year to *Bristol*, I came to the Meeting in the afternoon, in an Orchard, where was a Multitude of People; and this *Paul Gwin* being there, the Lords Power did mightily confound him and his Company, that he came there no more; and

and *John Audland* stood up and Declared Gods Truth after I had done; and so in the Lords Power came over him, and them that would have destroyed him; and these two Servants and Sons of God spent themselves in the Gospel and Service of our Lord Jesus Christ, who had received Christ, and he had given them Power to become the Sons of God, &c. And through their great Services and Labours in the Lord, they spent themselves, who had their Tryals and their Sufferings by Professors and Prophane, & some that proved false Brethren, and false Apostles; But the Lord gave them Dominion in his eternal Power to the last, in which they finished their Testimony, and dyed in the Lord, and rest from their Labours, and are Blessed, and their Works follow them; and as Christ saith, *He that Believes, though he were Dead, yet shall he Live; and he that li-*  
*vesth*

*vest and Believeth shall never Dye.*  
*Joh. 11. 26.* In this Life do they Live,  
 and are alive in the Spirit, they that  
 come to the Innumerable company  
 of Angels, and to the Spirits of Just  
 men made perfect know it.

*Kingston upon Thames, the 7th of*  
*the 4th Month, 1689.*

*George Fox.*

*The*

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